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THE SONG OF THE LENAPE WARRIORS GOING AGAINST
THE ENEMY.

O poor me!
Whom am going out to fight the enemy,
And know not whether I shall return again,
To enjoy the embraces of my children
And my wife.
O poor creature!
Whose life is not in his own hands,
Who has no power over his own body,
But tries to do his duty
For the welfare of his nation.
O! thou Great Spirit above!
Take pity on my children
And on my wife!
Prevent their mourning on my account!
Grant that I may be successful in this attempt—
That I may slay my enemy,
And bring home the trophies of war
To my dear family and friends,
That we may rejoice together.
O! take pity on me!
Give me strength and courage to meet my enemy,
Suffer me to return again to my children,
To my wife
And to my relations!
Take pity on me and preserve my life
And I will make to thee a sacrifice.

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The song of the Wyandot warriors, as translated to me
by an Indian trader, would read thus: "Now I am going
"on an errand of pleasure—O! God, take pity on me,
"and throw good fortune in my way—grant that I may
"be successful."

772 Origin of Dolls of the Doll Dances

The informant J.T. told the following stories:

In early times there was a girl who liked to play with dolls. She would pick up all sorts of things and pretend that they were dolls. Even after she was grown she continued to play with dolls. Then she became very ill. During her illness a voice spoke to her. The voice told her that in order to get well she would have to make a doll such as she would see in the dream. She opened her eyes and saw the doll she was to make, and the voice told her how to take care of the doll, to give it feasts. The voice went on to tell her that dolls were not things to play with when you are grown. You don't play with them because dolls take care of the crops. When the girl awoke she went to the woods and carved a doll like the one she saw in her vision. She got well.

Once when the old folks had gone to a doll dance and left their kids at home, the kids got together and decided to make their own doll and have a dance. A girl made a doll and they had their dance, even though they didn't know the proper songs. It was wrong to make a doll, this was dangerous. One spring these children didn't dance this doll and the next spring a child got "bad sick." The phratry chief, who was also a medicine man, came to treat her. He knew that it was the doll that was causing this child to be sick. So the child's parents had the children give the doll a dance. They did and the sick child recovered.¹⁰⁰

522 The purely secular tales, which have nothing to do with supernatural
539 forces, are not well remembered today, and perhaps always formed only a small part of the folklore. The following tale was considered extremely hilarious by informants.

There once was a woman who intensely disliked her son-in-law. This worried the son-in-law and finally he decided to do something about it. He went down to the pond from which his mother-in-law was accustomed to draw water. He tied all the lily pads together so that he could make them vibrate by pulling on a string. Then he hid himself in some bushes that were near by. Soon his mother-in-law came down to draw water. He vibrated the lily pads and disguised his voice saying: "Your son-in-law is going to die, your son-in-law is going to die." She, of course, thought the lily pads were speaking to her. She started back to the wigwam, but her son-in-law took a short cut and beat her back. He was sitting within when the tearful woman arrived. She started being very nice to him, she combed and brushed his clothes and softened his buckskin clothes, and was nice to him afterwards because she thought he was going to die. (J.T., M.B.)

¹⁰⁰Harrington, 1921, pp. 162-63, described a myth which was very similar to this one.

of the variety required, he does not gather it¹¹ but performs a ritual to appease the Spirit of the plant. A small hole is dug towards the east near its base and a small quantity of native tobacco¹² placed within. The herbalist then lights his pipe and smokes, meanwhile making the following appeal to the Creator and to the Spiritual forces which govern vegetation. The songs and properties are regarded as personal property and the accompanying medicine-gathering prayer of Witapanóxwe is regarded as typical.

MEDICINE GATHERING PRAYER (free translation)

"Grandfather, I come now for medical treatment. Your grandson (name of suppliant) needs your aid. He is giving you a smoke-offering here of tobacco. He implores you that he will get well because he, your child, is pitiful. And I myself earnestly pray that you take pity on him the sick one, I wish for him to get well forever of that which is causing pain in his body. For with you alone rests the spiritual power sufficient to bless anyone with, and hear now him our Grandfather tobacco, I beg of him that he will help me when we plead with earnest heart that you will take pity on your grandchild and that you will accept this appeal. I am thankful, Grandfather, also Creator, that you grant our appeal this day for all that we ask.¹³ I am thankful, Grandfather. That is enough for this time."

Upon the conclusion of this propitiatory rite the medicine person searches out another plant of the same species, which if clean and healthy-looking, is then gathered. It is now ready to be treated in accordance with the rules governing the preparation of roots and herbs in the accompanying pharmacopeia. If the root of a plant is to be used in making medicine, it is gathered at the season when the vital properties are present; similarly the stalk or leaves each are gathered at the proper seasons.

¹¹ Harrington (1921, p. 26) in reference to the manitowuck to whom the Indians pray, says, "These are mentioned in the ritual of the Annual Ceremony and the people often pray to them when gathering herbs or preparing medicines, at the same time offering tobacco." He also says (p. 51) that, "... Some seem to have prayed to the four directions, other to the presiding genius of the species of the plants they sought or to the spirit of the individual plant itself."

¹² "Real tobacco" (*Nicotiana rustica*), to which a Delaware term meaning, "our grandfather," is also given.

¹³ The proper phrase in full is, "give us what we ask for." It is abbreviated here to suit the formula.

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LOVE CHARMS

832 Certain peoples, however, learned long ago to employ medicine of this nature for evil purposes, frequently to gain influence over women. In such instances it was called "love medicine for gaining influence,"¹⁴ or "witchcraft."¹⁵ The following test and prayer were given by Witapanóxwe as characteristic examples of the correct procedure to bring about the reconciliation of an estranged marital couple.

At the present time the "love-doctor," usually a woman, employs two varieties of roots for the magical rite. One is known by the term "flower hangs down";¹⁶ the other merely as "pull-up." A portion of the first variety is broken into three small pieces which are laid upon the outstretched palm of the practitioner's hand. These represent the three individuals involved in the ordinary triangular affair, the petitioner in the center, the spouse or sweetheart to the right, and the third party to the left. The other palm of the practitioner is then rubbed lightly over the roots and their movements closely observed. The side towards which the middle piece is seen to move, indicates the person with whom the petitioner is in love. The test may not be made more than once a day, "one test a day," but successive attempts over three or four days are permissible. The "love-doctor," after offering some of the tobacco given by the petitioner, attempts through her supernatural power, aided by prayer, to bring about the reconciliation of husband and wife, or true lovers. She can however be employed to separate a married couple, or two lovers, a practice designed by the informant as "bad." The practice is only employed in the case of serious misunderstanding between husband and wife, one of whom strives in this way to effect a reconciliation. The other is not informed of the trial.

PRAYER USED IN PREPARING THE LOVE CHARM (free translation)

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539 "Grandmother, I beg of you that you will help your grandchildren to reconsider each other. They are in trouble so I sacrifice to you this tobacco, our Grandfather, in order that you will help that man, Big

¹⁴ Zeisberger (p. 126) refers to the introduction of a poison (witchcraft) called "mattaparrigon" by the Nanticoke. See witchcraft, p. 38ff.

¹⁵ According to Witapanóxwe this term applies to the act of attempting to gain influence for legal or illegal purposes by means of the medicine which is said to have magic qualities. The shaman who practices his profession for evil is also referred to as one "who practices for evil."

¹⁶ *Podophyllum peltatum*, May apple.

Bear and that woman, Small Person, to forget their troubles.¹⁸ Because, Grandmother, it has been many years that they have been together. Again, Grandmother, I implore you because it is right that they should love each other henceforth. If you accept my plea, in two days from this time the woman will go back."

The second variety of magical root, termed "pull up," is employed in the following manner. The informant's maternal grandfather transferred to him the secret of such a medicine gift in order to control human beings or animals. Although the root is intended primarily for use in hunting, it could also be employed to coerce or in general, influence people favorably. I was unable to secure a specimen of this "rare" plant for scientific identification.¹⁹ Witapanóxwe describes the plant root as having "five prongs." After securing several of the plants, the roots are prepared by cleansing them thoroughly in running water, to the accompaniment of songs and prayers. Three branches of the plant root are then broken off and another, taken from the root of a plant of the same species, attached to the remaining two, to make three. In this connection it may be noted that the emphasis upon the number three in this and the previously described love charm represents a symbolism for which the informant could offer no explanation.

In use, a small quantity of the prepared root is chewed three times a day. The juice resulting from the first mastication is rubbed on the hair, that from the second and third is swallowed. Such a procedure will bring about the desired result in a short time. To lure game animals some of the root is chewed while hunting. Witapanóxwe related an incident of holding some of these roots in his hand while singing his medicine song, and thus luring a squirrel very close to him. The root is so powerful that if an excessive amount of juice is swallowed, the person's mind will become affected.

FOOD TABOOS

After he has diagnosed the case, the practitioner prescribes a curative diet²¹ for the patient, the food restrictions being determined by the

¹⁸ "Being in trouble."

¹⁹ This is probably due to the supposed magical properties attributed to this plant, making it dangerous, according to Delaware belief, for persons other than practitioners to handle it. This applies to all other plants used for magical purposes.

²¹ Barber (1856, p. 538) quotes the following from William Penn's letters: "... if they eat flesh it must be from the female of any creature." Also see Zeisberger, *op. cit.* p. 24.

APPENDIX III

THREE OKLAHOMA DELAWARE MYTHS

THE BOY WHO LIVED WITH A BEAR

539 "Once a small boy was lost in the woods. A woman with two children came along and took him with her to her house in the woods. But the boy soon discovered that this friend was a bear with two cubs and that the house was a great hollow tree trunk. One day a young hunter was out in the woods and he saw the little boy in a tree with the two cubs so he went back and told his people. The mother bear knew that soon they would come to take the boy away from her and she felt very badly because she had grown to like him as her own. And she knew, too, that when they came for the boy she would probably lose her life. So she cried and begged him to take his little bow and arrow and hold them near the entrance of the den so that the hunters might know that he was in there, but the boy would not do as she bid. Finally, the hunters came and called the boy, but he would not come out. The bear came out and the hunters killed her and took the boy and two cubs. The boy was returned to his family, but living in a house was strange to him after living with the bears in their den, and he had queer ways. The cubs were raised until they were full grown and then they were released by performing a ceremony with wampum which is always done when pets are to be no longer kept by a family." (See p. 36.)

THE WOODS DWARF

"*Matt-kanis*, 'woods dwarf,' lived in the forest. He was kind and was always helping people, but only a few were known to have seen him. He was discovered by a little boy who went to play alone in the woods one day. The little boy liked *Matt-kanis* so much that he went to play with him often. When the other children asked him where he had been he would say, 'I have been to play with my little friend who lives in the woods.' Sometimes he could see *Matt-kanis* near where the other children were playing and would point to him but his playmates could not see the little brown creature. He is said to look like a small boy but is strong and powerful. Only certain people were known to

have seen *Matékanis* and they usually became noted for their physical strength. *Matékanis* is not seen any more because the Indians have changed their mode of living and are not clean enough to be visited by such spiritual beings. The white man's ways are so far removed from the ways of the Indian that if we adopt any of them we cannot expect to see many of the things which were commonly seen before we knew of his strange ways."¹

THE SEVEN WISE MEN

"Years ago there were seven wise men among the Indians. So great was their pride that they did not wish to associate with the common people. Because they were so wise and great, they had to find a way to conceal themselves from the people. After thinking over the matter very seriously they said, 'We will turn into rocks of odd shapes.' Now there happened to be a young man who was gifted¹ and he went out to walk on a hillside. As he walked along he noticed the seven peculiarly shaped rocks and as he stopped to look at them, one of them spoke to him. The young man recognized them at once as being the seven prophets and they conversed together. They told him not to tell where they were, but someone noticed his frequent visits to the spot, and soon they were again sought by curious people. Now they must leave the quiet hillside and go elsewhere. After a while there appeared in the forest seven stately cedar trees. More perfectly formed trees were never before seen and they were greatly admired. It was not long before someone discovered that they were the seven prophets and they again had to change their form and depart. The Creator thought that it was of no use to place them on earth as they were being constantly bothered by earthly things so he placed them in the heavens. There we see the seven stars² as they were placed there so long ago by the Creator."

¹ According to Wi-tapanóxwe every individual is "gifted" or has some supernatural power. In some it is developed early in life, while in other individuals it remains a latent undeveloped force.

² The Pleiades.

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their Wampan, which is proportioned to the quality of the Offense or Person injured, or of the Sex they are of: for in case they kill a woman, they pay double, and the reason they render is, That she breedeth Children, which men cannot do." (Penn, p. 43). Except for the concept of different recompense according to the sex of the person injured, the above statements are confirmed by other writers. More common than recompense in the case of murder or rape, however, was the death of the offender at the hands of the injured person's family 12 (Brainerd, p. 356; Heckewelder, 1881, p. 329; Ruttenger, p. 48; Harrington, 1913, p. 217).

Religion

All of the Delaware accounts of the origin of the world and of the tribe center around a giant mythical tortoise related in some way to the Turtle phratry and the occasion of that phratry's pre-eminence over the other two. The most complete version is found in the writings of Danckaerts whose visit to this region dates back to 1679. He asked an old Indian where the first of his race came from.

"He was silent for a little while as if unable to climb up at once so high with his thoughts, or to express them without help, and then took a piece of coal out of the fire where he sat, and began to write upon the floor. He first drew a circle, a little oval to which he made four paws or feet, a head and a tail; 'This', said he, 'is a tortoise, lying in the water around it', and he moved his hand around the figure continuing, 'This was or is all water, and so at first was the world or the earth, when the tortoise gradually raised its round back up high, and the water ran off of it, and thus the earth became dry.' He then took a little straw and placed it on end in the middle of the figure and proceeded, 'The earth was now dry, and there grew a tree in the middle of the earth, and the root of this tree sent forth a sprout beside it, and there grew upon it a man, who was the first male; This man was then alone, and would have remained alone, but the tree bent over until its top touched the earth, and there shot therein another root from which came forth another sprout, and there grew upon it the woman, and from these two are all men produced...'" (Danckaerts, pp. 77-80).

The following writers also refer to the turtle as the earth and the agent of the creation of man: Heckewelder (1881, p. 250); Kalm (p. 606); Ziesberger (1870, p. 218). Other creation myths have the general theme that the people lived under the earth before they came up to live on the surface (Heckewelder, 1881, pp. 249-50).

UNAMI VISIONS	67
UNAMI EXAMPLES.—One old man named Pokite'hemun ("Breaker"), known to the whites in Oklahoma as George Wilson, saw in his vision what seemed to be a man who held out to him a white round object like a boy's marble, then tossed it to him. Pokite'hemun caught it and swallowed it. Then as it turned to go, the being cried "Kwank! kwank! kwank! The ducks have a praying meeting in the fall of the year!" As it turned, Pokite'hemun noticed that it was really a duck instead of a man, and was colored half black and half white.³⁰ Pokite'hemun could pound on his chest at any time and apparently cough up a round marble-like object, which he would show in his hand and then appear to swallow again. This he claimed was the <i>opi'na</i> given by his guardian spirit. He seemed to regard the words of the duck spirit as an admonition to do all he could to keep up the tribal Annual Ceremony, which was held in the fall; while the "blessing" gave him good	787 533 539● 787
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533 • 539 787	fortune. The chant he composed for use at this ceremony is as follows: <i>Lawulēn jei</i> <i>Wū^a jegūk toxweyu</i> <i>Kwē^a nanowagū^a</i> <i>Wailū^a goma^a ole</i> <i>Lēnape, eli nanū^a</i> <i>Telowa^a, lowa^a</i> <i>Nū^a ni, ēndageko</i> <i>Lōwael, lowa nū^a ni.</i> The interpreter's translation, which is a somewhat free one, follows: “When he opened his hand Something came out of the center That's his blessing (For?) our kinfolks, the Lenape; because that Is what he said, he did say This, when He spoke, he said this.” Then came the dance song: <i>He-e-e nehani</i> <i>Latama^a ne</i> <i>Nehani lama^a ne</i> <i>Kwe^a nanowagū^a n, nowagū^a</i> <i>Hayela^a goma^a</i> <i>Gweheyeha</i> <i>Gehel</i>
	INDIAN NOTES

UNAMI VISIONS	69
This, according to the interpreter, means simply, when stripped of its superfluous syllables, "We own a temple—his blessing—our kinfolks." Another man saw in his boyhood vision the MIsinghâli'kûn, or Living Solid Face, riding on a deer. I was unable to get the details of their meeting, or the chant, but this is the dance song: <i>Hehotawege'na</i> <i>Hotowege'na</i> <i>Xingâlo'pai awhe'wani</i> <i>MIsinghâli'kûn</i> <i>Hâli'kûne</i> <i>A-he'-he-he'!</i> This, the interpreter said, means "Riding it, riding it, big buck deer, this one, MIsinghâli'kûn!" Seldom do the songs or chants refer so definitely to the protector as does this. A third Lenape, when a boy, was sent out to the corn-field to drive away the crows. As he stood by the field he saw them flying around to light on a tree near by. Suddenly someone spoke to him, and among the things said (which	533 539● 787
AND MONOGRAPHS	

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533 • 539 787	were not revealed to me) were the words "I like this Lenape food," referring to the corn. The boy thought a man was addressing him, until the person suddenly flew away in the form of a crow, crying "Ha! Ha! Ha!" I failed to get the Indian words for the song, and my informant did not remember the chant, but the translation of the song was given as follows: "I like this Lenape food:" I never knew a crow said that Till the crow was cawing "Ha! Ha! Ha!" A fourth had seen some kind of an animal in his vision, but never told any of his tribesmen what it was. His song, as now remembered, was translated thus: Come, follow me, I am going Out into the country. A fifth had "Mother Corn" (the Corn Spirit) for a guardian, but only part of his song is remembered. "All my children Are glad when I come out!"
	INDIAN NOTES

6:Harrington E-5 (1907-1910)1921
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MINSI VISIONS	73
the edge of the water had been, while the boy ran on down to his pool. The river-bed seemed dry to him, but his father would not come, saying that the river was full of water. The boy then came out and they started for home, but before they were out of sight, the lad looked back. To his surprise, the river was full as usual. The father, who was Flying Wolf, a noted Minsi warrior, had been favored himself, when a boy, with a rather unusual sort of vision, which James Wolf related to me, as nearly as possible the way the old man used to tell it at the Annual Ceremony. "When I was a boy, I was once fast asleep on a hill near a little creek. Someone said, 'Wake up! Let us go where our friends are!' So I got up and followed him across the little creek and up a hill, where I saw six men sitting on a log. Then I went up and shook hands with them all. After they had shaken hands with me they all danced around in a ring." At this point he used to sing one verse of his dance song—	787 [533] [539] ●
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74	LENAPE
787 [83] [539]	<i>Wēmi wangoⁿtowak kēwiha</i> All greet one another <i>Yoki lēnape witci.</i> Now Lenape at the same time <i>E-ye-he-ye-ē!</i> "They told me, 'We will go to see our friends,' so I went with them. Every now and then they stopped and danced around as they had done before. After a while one of them told me to look toward the south, and there I saw a black cloud in which the lightning flashed. 'Would you like to go there?' they asked me. I answered 'No.' Then one asked if I wanted to go <i>that way</i>, pointing to the northeast, where the sky was blue and bright, to which I answered that I would rather go in that direction toward the clear sky. A little farther on they said: 'We will now leave you. Watch us as we go.' They went to the east a little way, and then I saw them trotting. They were wolves, and I had thought all the while that they were human beings." Verses of the dance song were sung at intervals during this speech. From analogy with other visions, such as are
	INDIAN NOTES

UNAMI CEREMONY	87
this only, may be used in the temple, and no one is permitted to take it outside for any purpose.	796^x [372]
CEREMONY COMMENCED Two of the attendants, a man and a woman, then build the two fires in the temple, so that there may be plenty of light, and sweep the floor with turkey-wings for brushes. The men attendants take turns so that one of them, at least, is always on guard outside the building. When the temple is clean, the fires are burning bright, and the <i>a'ckas</i> have called the people in and all are assembled, the chief arises and delivers a speech.	[237] [415]
CHIEF'S SPEECH First he states the rules of the meeting, then he speaks along some such line as the following, which was dictated by Chief Elkhair, who frequently made these speeches: "We are thankful that so many of us are alive to meet together here once more, and that we are ready to hold our	537 796^x 539●
AND MONOGRAPHS	

88	LENAPE
537 796¹ ● 539	ceremonies in good faith. Now we shall meet here twelve nights in succession to pray to Gicelēmū'kaong, who has directed us to worship in this way. And these twelve Mīsi'ng^w faces [carved on the posts of the house] are here to watch and to carry our prayers to Gicelēmū'kaong in the highest heaven. The reason why we dance at this time is to raise our prayers to him. Our attendants here, three women and three men, have the task of keeping everything about our Temple in good order, and of trying to keep peace, if there is trouble. They must haul wood and build fires, cook and sweep out the Big House. "When they sweep, they must sweep both sides of the fire twelve times, which sweeps a road to Heaven, just as they say that it takes twelve years to reach it. Women in their menses must not enter this house. "When we come into this house of ours we are glad, and thankful that we are well, and for everything that makes us feel good which the Creator has placed
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CHIEF'S SPEECH.

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here for our use. We come here to pray Him to have mercy on us for the year to come and to give us everything to make us happy; may we have good crops, and no dangerous storms, floods nor earthquakes. We all realize what He has put before us all through life, and that He has given us a way to pray to Him and thank Him. We are thankful to the East because everyone feels good in the morning when they awake, and see the bright light coming from the East, and when the Sun goes down in the West we feel good and glad we are well; then we are thankful to the West. And we are thankful to the North, because when the cold winds come we are glad to have lived to see the leaves fall again; and to the South, for when the south wind blows and everything is coming up in the spring, we are glad to live to see the grass growing and everything green again. We thank the Thunders, for they are the *man'towük* that bring the rain, which the Creator has given them power to rule over. And we thank our mother, the

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537 796 ● 539	Earth, whom we claim as mother because the Earth carries us and everything we need. When we eat and drink and look around, we know it is Gicelēmû'kaong that makes us feel good that way. He gives us the purest-thoughts that can be had. We should pray to Him every morning. "Man has a spirit, and the body seems to be a coat for that spirit. That is why people should take care of their spirits, so as to reach Heaven and be admitted to the Creator's dwelling. We are given some length of time to live on earth, and then our spirits must go. When anyone's time comes to leave this earth, he should go to Gicelēmû'kaong, feeling good on the way. We all ought to pray to Him, to prepare ourselves for days to come so that we can be with Him after leaving the earth. "We must all put our thoughts to this meeting, so that Gicelēmû'kaong will look upon us and grant what we ask. You all come here to pray; you have a way to reach Him all through life. Do
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CHIEF'S SPEECH

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not think of evil; strive always to think of the good which He has given us.

"When we reach that place, we shall not have to do anything or worry about anything, only live a happy life. We know there are many of our fathers who have left this earth and are now in this happy place in the Land of Spirits. When we arrive we shall see our fathers, mothers, children, and sisters there. And when we have prepared ourselves so that we can go to where our parents and children are, we feel happy.

"Everything looks more beautiful there than here, everything looks new, and the waters and fruits and everything are lovely.

"No sun shines there, but a light much brighter than the sun, the Creator makes it brighter by his power. All people who die here, young or old, will be of the same age there; and those who are injured, crippled, or made blind will look as good as the rest of them. It is nothing but the flesh that is injured: the spirit is as good as ever. That is the

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796^h
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537 ● 539 796^x	reason that people are told to help always the cripples or the blind. Whatever you do for them will surely bring its reward. Whatever you do for anybody will bring you credit hereafter. Whenever we think the thoughts that Gicelēmû"kaong has given us, it will do us good. "This is all I can think of to say along this line. Now we will pass the Turtle around, and all that feel like worshipping may take it and perform their ceremonies." Some nights the speaker says more, sometimes less, just as he feels, but he always tries to tell it as he heard it from the old people who came before him. RECITAL OF VISIONS Now, as was stated, these meetings are "brought in" by individuals; that is a certain person, usually a man, undertakes to arrange for the meeting and to lead the ceremonies. This person must be one of those gifted by a vision or dream of power in their youth, and hence, according to Lenape belief, one in communication with the supernatural world.
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ORIGIN

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ORIGIN OF THE MASK, AND OF THE BIG
HOUSE

This is the way the Lenape found out that there is a living Misinghâli'kûn above us. Many years ago, when *the Delawares lived in the East, there were three boys who were not treated very well. Their relatives did not take care of them, and it seemed as if it made no difference whether the children died or not. These boys were out in the woods thinking about their troubles, when they saw the Misinghâli'kûn or Living Solid Face. He came and spoke to them, and gave them strength so that nothing could hurt them again. To one of these boys he said, "You come along with me and I will show you the country I come from." So he took the boy up in the air to the place whence he came, which is rocky mountains above us, reaching out from the north and extending toward the south. It is not the place where people go when they die, for it is not very far from this earth. A long time ago people

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● 539	could see this country of Misinghâli'kûn, but none can see it now. While he was showing the boy his country, the Misinghâli'kûn promised him that he would become stout and strong, and would have the power to get anything he wished. Then he brought the boy back. Afterward, when the boy grew up and went hunting, he used to see the Misinghâli'kûn riding a buck around among the other deer, herding them together. Thus it happened that there were three men in the tribe, who knew that there is a Misinghâli'kûn, because they had seen him with their own eyes. The Delawares had always kept a Big House (<i>xi'ngwikan</i>) to worship in, but in those days it was built entirely of bark and had no faces of the Misi'ng^w carved upon the posts as it has now. Here they used to sing about their dreams (visions of power); but some time after the three boys talked with the Misinghâli'kûn, the people gave up this worship, and for ten years had none.
	INDIAN NOTES

6:Harrington E-5 (1907-1910)1921
 NM7 Delaware NM7
 Lenape

ORIGIN	149
Then there came a great earthquake, which lasted twelve months and gave great trouble to the Lenape. It came because they had abandoned the worship their fathers had taught them. In those times the tribe lived in towns, not scattered about the country as they are now; and in one of these towns a chief had a big bark house, and here the people met to worship, hoping to stop the earthquake, while they were building a new Big House. When it was finished, they began to worship there, and sang and prayed all winter for relief. After spring came, they were holding a meeting one night when they heard the Misinghâli'kûn making a noise, "Hoⁿ-hoⁿ-hoⁿ," right east of the Big House. The chief, who did not know what was making the noise, called for somebody to go and see what it was. Then these three men offered to go, because, as they said, they knew what was making the noise and could find out what he wanted. So they went out and found Misinghâli'kûn, and asked him what he wanted. He answered:	539●
AND MONOGRAPHS	

150	LENAPE
● 539	"Go back and tell the others to stop holding meetings and attend to their crops. Do not meet again until fall, when I will come and live with you, and help in the Big House. You must take wood and carve a face (Misi'ngw') just like mine, painted half black and half red, as mine is, and I will put my power in it, so that it will do what you ask. When the man who takes my part puts the face on, I will be there, and this is how I will live among you. This man must carry a turtle rattle and a stick, just as I do now." Then he told them how to fix the twelve carved faces on the posts of the Big House, and the faces on the drumsticks, and taught them how to hold the ceremony. Then he said: "You must also give me hominy every year in the spring. I take care of the deer and other game, that is what I am for. Wherever you build the Big House, I will keep the deer close by, so that you can get them when you need them. "Never give up the Big House. If you
	INDIAN NOTES

6:Harrington E-5 (1907-1910)1921
 NM7 Delaware NM7
 Lenape

ORIGIN	151
do, there will be another earthquake, or something else just as bad. "The earthquake stopped that time; that is why the Delawares have kept the Misi'ng^w and the Big House ever since. The Mask is left in charge of some family who will take good care of it, and burn Indian tobacco for it from time to time." It will be seen that, according to the above tradition, the Misi'ng^w was, first of all, a personal helper, or guardian Spirit, that afterward became more or less of a tribal deity, and that his cult became engrafted on the Annual Ceremony among the Unami, the rites of which were already ancient among them. That this engrafting really took place seems possible from the fact that among the Minsi there were no masked performers at the Big House ceremonies, and that, while the central post of the temple was provided with carved faces, the masks had an entirely different function among this people. The innovation, if it took place at all, must have been before Brainerd's⁸² time, however, for, as related	539 ● 178 776
AND MONOGRAPHS	

OKLAHOMA DELAWARE CEREMONIES

35

ORIGIN LEGEND OF BEAR OR BRUSH ARBOR CEREMONY

796^x
539 ●
773

Lo'mwe	notci	wendausi'eng'	kwut'enau'ki	la'ke-
Long ago	since	beginning of our life	one kind	cere-
yok'an	lowe'nhang'	e'nda	wi'hi'ting	ok
mony	is said, so said	when	named [by the people]	and
xa'ne*	lowenda'su	axka'ce'ik'a'wan.	Yu'kwe	kan-
accordingly	is called	brush-shed.	Now	recent-
dju'kwe	e'nda	la'xau'xan'e'k'	yu'li-l	keni-i'
ly	when	at the forks	these [rivers]	Caney
si'powa'	na'ne'	ta'li-	tao'ngan	e'li-
creeks	there	where	was lost [the rite]	because
e'lhake'ti't'	ne'k'e	lak'hi'k'wi-	polo'ci'ma'na	
conducting the ceremony	at that	time [it seems]	Frenchman	
wi'taema't'tei	tal'ha'k'e'n.	me'tei	yu'kwe	we'kwi'-
his wife	it was her ceremony.	Now	then	they are
ne'yu'nga.	Yu'kwe	yu'ni	la'k'eyo'k'an	ni'cenau'kat'
all dead now.	Now	this	ceremony	is divided into two parts
we'ndji'ki'ci'mgo't'ak.	a'lönde	lo'mwe	awe'ni'ngaxke	
from which it originated.	Some	long time ago	persons now dead	
i'yap'tei	e'nda	awe'n	ke'ko	lingwe-
caused	when	creature-thing [appearing]		in form
hel'alu'k'uk	te'kanaye's'a'.	ok	xa'ne*	kwu't'en-
of vision	as a wild animal.	And	although	one kind
au'ki	e'nda	oxtea'nand'	ma'xk'wat'	me'tei
or form.	when	having a pet	little bear.	Now
ki'ci'ki't'	na'lu'we'n	pa'k'itanehi'ne'n	wa'ni-	talö-
full grown	then it was said	"Let us turn it free	this	our
mu's'ana	ta't'a	te'kane.	me'tei	ke'xu'k'wanak'e'te
pet	somewhere	in the wilds."	Now	when it was full-grown
na'	wi'xka'atei	ta'hi'pa'lsi'n	kwu'ti-	mi'mas
then	suddenly	became sick	one	child
xkwe'teate.	nace'	nen'pi'k'e's	wendji'man.	e'nda
young woman, girl. Then		sweat-doctor	sent for.	When
po'ndji't'	pi'mowa'k'anig	na'	mo'xkamän	tali'
he entered	sweat-house	then	it was discovered	that
mainga'lkwan	ne'li-l	o'xteana's'a'	na'	
there was sympathetic relation between	these	pet,	and then	

* Caney Creek; name borrowed from English.

779 lu'we'n yu'kwe hwtak-i'i pa't'ate nate' pama't'un-
539 it was said from here backward he came then to plead

773 ha'lan, ok ke'ko naxpa'p'tunha'lan na'li'
spiritually. And whatever thing they offer with prayer they then

paxki'tanehi'n te'kone.
turn [the animal] free in the woods.

Ce'la hyu'ni la'p'tu'naxgat' e'nda pama't'un-
Because that here are the instructions when pleading spirit-

ha'lond' te'kone'yes ge'ta paxki'lond'
ually with wild animal in order to prepare to secure aid from him

lo'we'n. ok na li wi'hil'a'n e'lowe'si't. "me'tei'ta"
they say. And then call him by name. "Now then"

i'kamaxte'xan tali' me'tei paxkandji'ki'n. me'tei
the time has come that now you are full-grown. Now

koni'hi'la't'ama ce'lahone'n'i pe'mi'te'kone*k.
you are at your maturity this is what your life has come to.

ngwi's nane' kwu'ndji'ai'n nane' to'p'in ki't'ha'k'e.
My son there you belong where dwells your fellow tribesman.

yu'kwe ce'la'yu'ki'k' ke'kok k'naxpo'xwe'n.
Here now there these wampum you shall carry with you as you walk.

ok to'li kenaxki'xkwun to't'a e'lomuk'wana'k'a
And because it will protect you for tinge to come

se'kausi'yan. po'nae'londamon yu'kwe yu'ni ni'lo'na
as long as you live. Consider now now this given to us

mi'lkwu'sieng' wi'ki'eng' ok po'nae'loma'ok yu'ki'k
our gift our home and think about them these

ce' xi's'amus'ak' ok xq's'ak. ka'tei na't'e'la-
those younger brothers and elder brothers. Do not worry

mi'heng' wu'ndji ma't'a pe'xosi'kako'ne'n ke'ko
about us that if not we might be overcome thing

mat'awe'ltak cuk' po'nae'loma k'ha'k'ai' tali'te
not good but evil but think of yourself, that will

ke'pe' ik'ali'tei pe'tei olama'lsi'n. me'tei
yourself in time to come you will enjoy health. Now

te'p'ilaha'p'a e'nxap'tune'ya.
sufficient for now what I have to say this time.

OKLAHOMA DELAWARE CEREMONIES

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THE LOST BOY ADOPTED BY A SHE-BEAR

776^x
539
773

e'nda pi-laye'teate' tao'ngalak' ma'xko nono'nak'
When boy lost bear adopted.

ok eam'ute' lo'mwe mi'mqs tao'ngal lowe'nhang'
And also by the way long ago child lost it was said,

pi-laye'teate' i-ya'p'tei e'nda papi'xti't' mi'mq'sak
boy during while playing with children

te'kane' nanakwu'ti' wi'xka'utei' nama'la'n to'li
in woods. Then one suddenly they noticed that

ma'ta wit'kane'wan te'xi ma'ta note'lamayawa'o
not with the rest of them really not pay attention to him

ne'ki'k' mi'mq'sak me'tei e'nda lo'kwik' na'ko
those children. Now when evening it was

nondj hwi'kayo'yoma to'lomatu'ni-ke'ne'ya kwu'ti
then his elders [parents] they began to hunt one

t'pu'kwe la'pi o'p'ange kwut'igi'ckwe.
night next morning all day.

xa'n'ki ke'xu'kwuni nalowe'n "me'tei nu'tekwe
Finally several days it was said "Now useless

nat'ona'wana' me'tei et' awe'n aye'sas' wuni'
to search for him. Now evidently creature animal he has been

hilas'ngan." mat'a kwun'i'i ne'li nut'xani'k'wet'
killed by." Not long afterward while hunting squirrels

kwu'ti'ski'n'u wi'xka'utei' ne'lo'xwet' la'mci'nge na'
one young man suddenly while walking in woods then

wun'e'yan awe'n'ik' pe'pa'p'hat'i'xti't' ahalwi'i
saw some creatures playing about. More and more

ki'xki' li' ki'mho'k'e. me'tei ki'xkitci' pa'te
closely secretly crept up. Now close by coming

kekota'la kwu'ti' awe'n lana'p'e. na tali' nana'on
here the thing was one person human. There as he recognized him

nale't'ma na'ni' pi'lateate' kan'dju'k' e'loweng
that it was that boy recently as said

tao'ngal me'tei e'nda apa'tci't' wi'ki't' nani'
was lost. Now when he returned home then

ski'n'u na tal'atci'mwin. lo'we' "i'kali e'nda
young man then he spread the news. He said "Down there where

* Note that the animal is spoken of as a human being.

⁷⁹⁶ xi'ngwi ci'ngge*k ne'yo pe'wi'tci'pa's'pirt' na'ni'
⁵³⁹ big forest. I saw playing with him [a bear] that
⁷⁷³ pi'laye'tcate' e'loweng ta'ngal." e'nda we'ta'kon-
 boy who was said to be lost." When he told his story
 u't'ing lo'we* "xi'ngwi nani' hi't'uk ok pohe's'u
 and explained he said "Big the tree and hollow
 a'hi' hukwe'yung na'ne ka'n'da p'kwu's'in." lowe'
 very high up there up where hole in tree." He said
 "ngi'mhola'wak' na'ne nawu'ndji ga'ski wuli'neyon
 "I crept up on him that is why I could well see him
 cuk' nama'lkuk' ok ca'i' pandji-hil'e'yuk
 but they noticed me and right away they ran into the hole
 hi't'kung." na' ca'i' we'hom'a'on kwi'kayo'yoma.
 the tree." Then right away they notified his old man [parent].
 me'tci' e'nda we'mi' awe'n we'u'sit' na' maye'-
 Now when every body knew of it then they called
 ma'n la'n'owak. na' ca'e ik'alo'tin
 together the men. Then right away there they all went
 seka'kond. na'lowe'n "me'tci'ta wei'tot'
 last time seen at that spot. Then it was said, "Now it is expected that
 konup'ho'mona e'li kowato'ne'n na'ni' nu'cae'hame'
 we are in danger because we know that female bear with cubs
 ma'xta'pe'yo e'nda nuce'i't'."
 very mean when she has young."
 Me'tci' e'nda nama's'it' nani' nu'caye'hame
 Now when he noticed that female bear with cubs
 na' ca'e ika' wu'ndji a'lami li'xaxku's'in. e'nda
 at once there from began to climb down. When
 m'i'tci'hi't'a't na' ca'e ik'a'wundji pas'kwula'on.
 she came in sight right away from there shot her off the tree.
 nace' awe'n aloka'lan ta'li' kon'da'ku's'in hi't'-
 And then some one they appointed to climb up on
 kung ok tali' li'xana'n ne'li'l pirlayetea'tea'. ok
 tree and to take down that boy. And

*e'hame generic term for "bear kind," or genus Ursus; xi'ngge'hame "big bear," or male bear.

OKLAHOMA DELAWARE CEREMONIES

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anaholi' we'mi' enxu'ce't maxta't'a' na'ka ne'heland 796^x
 also all the litter little bears deceased killed 539
 nu'cae'me'yu. 773
 mother bear.

e'nda hwtaki'i' pe'cawond na'ni mi'mgs na'
 When back home they brought that child and
 a'lomi' oxtca'na'n ne'ki'k maxk'w'tak. mat'ak-
 began to pet those little bears. Not so very

wani'i' na' tolami' atci'mwi'n na'ni pi'laye'teate.
 long after then began telling his story the boy.

lowe'hund "ni' ni'hila'tei dɔ'l'si'n da'te'ig xe'yo'k'an
 He said they say "I myself was cause my disobedience

wundji' nhi'lənd na'ka ma'xko gahe'səna'na."
 why was killed defunct bear our mother."

lo'we' "ke'xu'k'wuni' nawi'nowa'muk na'ka ma'xko
 He said, "Several days she pleaded with me defunct bear

lo'we' na'nen so'ki' moli'mwi'n. dɔ'luk' 'ni'tean
 she said that all the while cried. She said 'my child

me'tei' ma't'a kwun'i'i' kona'pənalke'hən'a cuk'
 now not long before they are coming upon us but

yu'kwea' sa'konəma'ni' yu'ni skwə'nde ne'ni' kip'
 now if you raise up in sight in this entrance that your arrow

na' yu'kwe ma't'a ni'lke'wan' dɔ'luk' 'alə'pa'
 and here now not would kill me. She said, 'tomorrow

ne'sko paxa'k'we'k nate pe'ti'n' lowe' ako'a
 before noon then they will be here, she said. Did not

ha'ci' djəp'ina'o na'ni gahe'səna ok ne'ki'k
 never I discover what they were that one our mother and those

naxi'səmə'sək kəndj nayu' ki'ekwi'k nate nəma'-
 my brothers younger until this very day then they

xka'ke'nen. ge'hel'a ha'ng' ci'elə'ndam e'li mu'lax-
 found us. Certainly as said I am sorry because I was well

tea'huk ok nu'li'pənda'o e'nda ke'ko li't' gahe'sə-
 treated and I understood when something said our

na'na."
 mother."

Nane' ki'ekwi'k e'nda t'ho'nənd nain' pi'laye'-
 That day when captured the boy

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

40

FRANK G. SPECK

^x796 teate hwtak'i'i pe'cowa' wi'ki't ok nahali'
539 back home brought him his home and besides
773 ne'ki'k' maxk'w'tak nace' a'lami' oxtan'na'n
the little bears right away began to pet them
ne'ki'k' ma'xkok. xa'nt'ki' tali' gi'ci'ki'ne'yo.
the bears. And finally until full grown they were.
nalowe'n me'tei gi'ci'kohaulana'nak yu'kwe kowa'-
And it was said, "Now * we have raised them now you
to'nen ci'kwi'ne'yak taku' wali'xano'wi' to'li'
know they are orphans it is not right that
pa'xki'tanihi'ne'n kandj hi'tami' pamato'nha'la'nde.
we turn them loose until first we must perform a ceremony.
ok li'xan tali'te naxpangoma'ne'n na'ni'
And it is the rule that also we give with ceremony something of worth the
te'kona'yes ke'ko." nace' hukweni'ho'la'n we'mi'
wild animal something." And then they put around his neck all
enxi'xtiti ne'ki'k' ma'xkok ke'k'w.
in number as the bears wampum.
"Metei elango'maleng i'ka' pe'te'lamuko'ne'n
"Now? our relation it has come our time
to'li' mi'lkwus'in ok hwtak'i'i mi'lon'e'n anda
to you to be given and back we give you when
ni'hilatei ni'hilat'ama'n. cuk' wa'ni' ce' xq'sowa
yourself your freedom. But this that your brother
pi'laye'teate nayu'ni' wundji'aii'n. ki'lo'wa xan'e'
boy here he belongs. But you yourselves
muxomsa'xtuk' hwtaki'i' te'kone kta'ham'u e'li'
our grandfathers back in wilderness you are going because
na'ne wundji'a'yu k'ha'k'ai. ok konaxpango'mala'-
that is where you belong yourselves. And we give this ceremonially
ne'n ni'lu'na lona'pe'yak yu'ni' ke'k'w kut'e'ha'n
to you we the Delawares this wampum your heart
ma'mca'li'e'ngwatc k'te'p'i' lu'we' yuta'e'e' do'pi'n
when you think of us you can say back here live
elango'mak. cuk ma'tate' te'ite' pe'xus'hi'kae-
my relatives. But do not any more approach us

* This address is to the bears.

OKLAHOMA DELAWARE CEREMONIES

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ho'mana	e'li	na'lan'e	kona'xpe'lamu'k'un	tali'te	796 ^x
	because	that [wampum]	will take care of you	that	539 ●
te'kane	tala'uai.	ok	ne'ni'ce*	ke'k'w	773
in wilderness	you must live.	And	that	wampum	will take care of
xpun	ik'ali'tei	pe'tei	o'lamsai'tun.	ok	
you [in sorrow]	if you in future	comes	your guardian of health.	And	
one'pena	wu'ndji	ma'ta	pe'xo'si'hik'ako'wane'n		
we also	henceforth	not	be overcome by		
ke'ko	ma'ta	we'ltuk.	me'tei	laha'pa	muxo'maa
anything	not	good.	Now	again	grandfather
te'pi	enxa'p'to'ne'ya	walango'sawi	li'.	wani'ci."	
enough	I have to say	in friendship	way.	Thanks."	

Free Translation.

A long time ago, in the beginning of our existence, there was one kind of ceremony, it is said, named by the people and called Brush Arbor. Now, in recent times, when the Delawares were living at the forks of Caney Creek, it was lost because of the master of ceremony who at the time was the wife of Frenchman whose ceremony it was. Now, they are all dead. Now, this ceremony is divided into two parts whence it originated. One being, long time ago, caused by persons, now dead, to whom a creature appeared in the form of a vision as a wild animal. And the other kind resulted from having a pet, a little bear. Now, when it was full grown it was said, "Let us turn our pet loose somewhere in the wilds." And when it was grown up suddenly a child, a young woman, became sick. Then the sweat doctor was sent for. When he entered the sweat-house it was discovered that there was a sympathetic relation between the two, the pet and the child and it was said that the pet was spiritually pleading with her. And that they should offer something with a prayer as a sacrifice and liberate the animal in the woods. For these are the instructions when pleading spiritually with a wild animal in order to secure aid from him, it is said, and then call him by name saying, "Now then the time has come when you are full grown. Now you are at your maturity which is what your life has developed into.

x796 My son, you belong there in the wilderness, where dwell
539 your kind. Now you shall carry this wampum as you go
773 along and that will protect you in the future as long as you
live. Consider well now that our home is given to us as a
natural gift and think about these younger and older brothers.
Do not worry about us that we might be overcome by evil,
but think of yourself that you yourself may in the future
enjoy health. Now this is all I have to say at this time."

THE LOST BOY ADOPTED BY A SHE-BEAR

When the lost boy was adopted by a bear. And also long ago a child, it is said, was lost. It was a boy, while playing with children in the woods. Then one, they suddenly noticed was not with the rest of them. The other children had really paid no attention to him. Now, when it was evening his parents began to hunt for him, all night and the next day. Finally after several days it was said, "Now it is vain to search for him. Evidently some wild animal has killed him." Not long afterward, while hunting squirrels, a young man suddenly walking in the woods saw some creatures playing about. Closer and closer he crept up secretly. Now coming close by, there was the creature - a human being. There as he recognized him, seeing that it was the boy who was recently said to have been lost. Now when he returned home the young man spread the news. He said, "Down there where the big forest is, I saw playing together a bear and the boy said to have been lost." When he told his story and explained it he said, "There is a big tree there and a hollow very high up, a hole up there in the tree." Said he, "I crept up on him, that is how I could see him well. But they noticed me and ran back into the hole in the tree right away." Then at once they notified his parents. And when everybody knew of it they called the men together. Then they all went at once to the spot where he was seen the last time. Then it was said, "Now we expect to be in danger because we know that a female bear with cubs is very savage when she has young." Now, when the female bear noticed them, she at once began to climb down from where she was. When she came in sight they shot her off the tree at once and then

OKLAHOMA DELAWARE CEREMONIES

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someone was induced to climb up into the tree that he might bring down the boy, and also the litter of little bears of the now dead mother bear they had killed. 796^x
539 ●
773

Then they brought the child back home and made pets of the little bears. Not long after, then the boy proceeded to tell his story. It is told that he said, "I myself, through my disobedience, was the cause of the bear, our mother, being killed." He said, "Several times she pleaded with me, the dead bear, speaking while she cried. She said, 'My child, it will not be long before they come upon us. But now if you raise up your arrow in sight in the entrance here, they will not kill me.' She said, 'Tomorrow, before noon, they will be here.' I did not discover what they were, our mother and brothers (the bears) until the very day that they found us. Certainly, as one would say, I am sorry because I was well treated and I could understand when our mother (the bear) said anything."

From the day that the boy was captured and brought back to his home where he lived, together with the little bears, they began right away to make pets of the bears, and thenceforth until they were full grown. And then, it was said, "Now we have raised them, yet you know they are orphans and it is no right to turn them loose until first a ceremony of pleading has been performed. And it is the rule that we offer a worthy sacrifice to the wild animal with something. And then they put wampum around their necks, each one of the bears.

"Now, our relation, it has come to be our time that you be given back, when you yourself we give you freedom. But this boy, your brother, belongs here, but as for you yourselves, grandfathers, back into the wilderness you are going by yourselves. And we, the Delawares, offer this wampum to you ceremonially as your heart. When you think of us you can say, 'Back there live our relations.' But do not approach us any more because that wampum will take care of you in the future, in case sorrow comes, as your guardian of health. And henceforth, we also shall not be overcome by anything evil. Now, once again, grandfather, I have said enough in the way of friendship. Thanks!"

OKLAHOMA DELAWARE CEREMONIES

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stated songs for the mask dance by selected men who beat^{796^x}
time upon the flat deer-hide drum of the same type as that⁵³³
used in the Big House Ceremony. (See Fig. 19, I, of the
"Big House Ceremony.")

It should be noted that the Mask Spirit is important^{796^x}
enough among the spirit-forces to be admitted to the annual⁷⁷⁶
ceremony of the Big House. There, we learn, on the fourth
morning of the festival the mask is admitted to the scene and
the same dance as that just described is gone through.

See pp. 39-44, and figs. 9, 10 of the volume referred to⁶⁰⁰
for particulars and illustrations of the mask spirit concept,
p. 139 for description of this intercession during the Big
House Ceremony when the Mask-Spirit is introduced as a
performer.

MASK DANCE ADDRESSES

Announcement by the Speaker

^{796^x}
539
537

Elangu'ndieng	kexa'p'tun	ke'ko	nga't'a	lo'we.
Our kindred	few words	something	I want	to say.
wa'ni ce* ni'ma'tos	ga'xta	wehoma's'u	tali'	ga'xta
This there my brother	wants	to announce	that	he is going
kant'ke'ohe'n	mäs'i'ngoma.	me'tei	paxka'ndji	ki'ca- pre ^c
to make dance	his mask.	Now	all ready	
na'k'ut we'mi' ke'ko	nekalka'tuk	e'nda	wi'hunge't'	
pared all things	used	when	he feasts *	
wa'ni kamuxo'u'mäna	mäs'i'ng.	kowa'to'ne'n	elaq-	
that our grandfather	mask.	You know	my	
gu'ndieng lomwe'kami	no'tei	ki'ci'mkot	elaeha'sit'	
kindred ancient world	since	has been the rule	the manner	
awe'n nehel'a'la't	mäs'i'ngä	e'nxan	acawi'ga'xting	
anyone owning	a mask	each	every year	
na'ni lak'hi'kwi	taxkokani'i	lak'hi'kwi	sa'pöha'la*	
that time	in the fall	time	made hominy for	
mäs'i'ng wi'sa'pa'n	nani	kamuxo'u'mäna.		
mask hominy	that	our grandfather.		
yu'kwe ki'ci-wunda'su	e'nda	pale'naxk	la'ki'm-	
Now has been set	when	fifth	day of the	

* Referring to both the mask and its owner.

x 796	kwu'sit	taxkokona'wi	gi'eux	li'	wunda'su	tali'to
539	month	fall	moon	as	set	for
537	ka'nt'ka'n	nani'	mas'ig.	we'mi	awe'n	ga'xta
	the dance	that	mask.	Every	one	must
	kalela'ndamuk	elangu'ndieng	ga'ta	witcoma'mona		
	remember	my kindred	must	help		
	wa'ni	elango'men	e'li	me'tei	k'tam'a'kat'	wa'ni
	this	our relative	because	now	pitiful	this
	lana'pe	endala'us'it.	me'tei	a'hot'	tali'	ke'ko
	Delaware	way of living.	Now	it is hard	that	anything
	k'teuk'wanama'ne'n	wa'ni	lana'pe	mi'komos'uwa'kan		
	for us to move	the	Delaware	his performances		
ok	mo'howa'kan	ok	la'keya'kan.	yu laha'pa		
and	his dances	and	his ceremonies.	Now for the present		
te'pi	e'nxap'to'ne'ya	cuk'	i'ya'p'tei	ndaya'ndama'n		
	it is enough what I have said	but	however	I wish		
to'li	we'mi	ik'a	pe'tei	walamatsi'ne'n	enda	
	that	all	up till	are well	when	
taxko'ka	na'mieng	ok	k'to'li	wi't'ke'mane'n		
	autumn	we see	and	to	we dance with	
muxo'msona	ne'	lak'hi'kwi.				
	our grandfather	that	time.			
wa'ni'ci	elangu'ndieng	yu'kwe	petei'lak'hwi'eng			
	Thanks	my kindred	now here	this evening		
we'mi	ce'	ni'max'ta'stuk	ok	udaxkwe'mat'uk	ok	
	all those	our brothers	and	our sisters	and	
we'mi	ne'k'	tami'mosomona'nak	pe'tei	we'mi		
	all those	our children	including	all		
enxonauga'tok	lango'sowa'tuk,	me'tei	i'ka			
	every one	my relations,	now	has		
maxte'xon	to'li	wi't'auhi'mas'ue'n	wa'ni	muxo'		
	come	that	we dance with	him	our grand-	
masna	mas'ig.	ok	gaha'ni	wani'ci	e'nda	ne'meng
	father	mask.	And	very	thankful	when
we'mi	ke'ko	paxkandji'kan.	yu'kwe	pe'tei	wi'kwi	
	every	thing	has matured.	Now	comes	ending of

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taxko'kiŋ li' we'mi' ke'ko na'xpan'e uli'nak'ot' ok 796^x
in fall as all things even look good and 539 ●
kole'ləmu'k'ho'məna we'mi' awe'n. yu'kwe gat'a't'i 537
we are glad all persons. Now do your utmost
we'mi' awe'n witcama'me'n muxo'məna i'k'a'
every one to help our grandfather up
petci' tə'li' təma'həma'n e'ləmi' t'pa'kwik'. me'tci'
until that he finish (his dance) during the night. Now
e'nda təma'həma't natc' laha'p'a wipo'ma'ne'n
when he finishes his dance then we will eat with him
ne'ni' musa'p'sowak'an. me'tci' e'nda we'mi' awe'n
this his hominy. Now when every one
ki'ci' xa'mənd' natc' la'p'i' ke'xap'tun ke'ko
has been fed then again a few words things
e'lowe'ya natc' kəndj ta'ləmi' lən'auhi'ne'n.
I want to say, then we will begin our common dances.

ANNOUNCEMENT BY THE SPEAKER

Free Translation.

Our kindred, there are a few words that I wish to say. This brother of mine wants to announce that he is going to make a dance for his mask. Now, all the things that are to be used when he gives the feast to our grandfather the Mask are ready and prepared. You know, kindred, ever since ancient times the rule has told that anyone owning a mask, each year in the fall of the year, shall make hominy for that mask our grandfather.

Now, the time has been set for the fifth day of the fall moon as decided upon for dancing the Mask. Everyone must remember it, kindred, and must help this relative of ours, because now these Delaware customs have become pitiful. Now, it has become difficult for us to move anything in the way of Delaware ceremonies and dances. Now, for the present it is enough what I have said, but nevertheless I wish that all will have good health until then, that we shall see the autumn and dance with our grandfather at that time.

OPENING ADDRESS

*796 Thanks kindred, now here this evening all our brothers,
●539 sisters, our children and each and every one of our relations,
537 it has happened that we have danced with our grandfather
the Mask. And we are very thankful when we see how every-
thing has matured. Now comes the conclusion in the fall
as all things look so well, and we all of us are glad. Now, do
your utmost everyone to help our grandfather along until
he finishes his dance during the night. Now, when he finishes
his dance then we will feast with him on this hominy which
is his. Now, when everyone has been fed then again I want
to say a few words, after which we will begin our common
dances.

*796 The speeches delivered at these ceremonies may vary
537 somewhat according to the mood of the chief invited to give
them. They all follow the general pattern which has been
demonstrated in connection with the various rites so far
described as to have become familiar to the reader. Several
formulistic thoughts, we are informed, should not be over-
looked, such as voicing the feeling of enjoyment experienced
by all present to have had the pleasure of feasting in company
with the spirit of the occasion, in this case the Mask-Spirit,
the fact that "no doubt exists but that the Mask-Spirit is
well pleased with the devotion paid him, and that the outcome
will be successful in bringing health and prosperity to the
mask owner and all those present." The speaker should not
forget to say his thanks for the good order prevailing at the
ceremony and to ask that all those present will go home in
harmony and with benefit after the general social dances,
which invariably conclude the feasts, are finished.

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relationship, but of this we are still at a loss to form an idea. 796^x
The references to pagan family feasts sketchily provided in the narratives of the early missionaries among the Delawares, would definitely point to the existence of a rite of this type in the tribe when it was still resident in the east.

The following is Wi'tapano'xwe's outline of the origin tale 796^x referred to just previously accounting for the acquisition of 773 the ceremony in the family of his grandmother, Mawa't'e's, 539 • a Munsee woman who was the owner of a doll image and ceremony.

"A little girl of long ago was in the habit of playing with the corn. She would take the shucks and the end of a corncob with its silk and fashion a doll, the silk forming the hair, baring part of the cob to represent the face, and arranging the shucks to represent its dress, in the likeness of a human being. Several children imitated her action and took up playing with similar dolls. The first child was taken sick and became very ill. They sent for a medicine man. He pronounced her illness as being a result of violating laws imposed upon man's behavior in relation to the Spirit of Corn by the Great Spirit. He then told the parents of these children that the sickness could be cured by performing a feast once a year during the child's lifetime and transmitting it down through posterity to prevent return of the malady. The particulars governing the conduct of the feast and ceremony, as well as the details of construction and dress of the doll images to be used in the celebration, were all prescribed in the vision of the medicine man. The families were told to watch closely over the condition of the dolls, to keep their clothing in good repair and well decorated, and to renew it each year on the occasion of the feast. The songs of the ceremony were revealed in detail, there being six for the men participants and six for the women. They were told to provide the feast by killing a beef and a hog for the guests. Also to clear up a large dance ground at some suitable place in the open, likewise to provide at one end of the clearing a seat for the singers and a tent nearby to serve as a lodge for the master of ceremonies. A chief preferably but not necessarily of the same ceremonial group was to be invited to act as master of ceremonies, or *elha'k'e'ti*, 'one who brings it in.' His aides were to be a woman invited to lead the dancers of her sex, a man to lead the men, and a fire-keeper, called *pu'tesl*, whose duty included the cooking of hominy and meat for the feast. Each of these attendants was to receive a yard ('shoulder to tip of finger length') of wampum for his services. Two drummers were also to be invited to sing and beat upon the folded deer-hide drum. They, too, were to receive the same amount of wampum. The chief invited to act as master of ceremonies would open the occasion with an address of instruction

^x 796 and admonition and close it with another. His duties also were to
773 include the enforcement of order during the night of the ceremony, to
● 539 encourage the people to participate in the dancing, and to see that all
went smoothly and reverently until after midnight when the twelve
formal chants of the men and women dancers had been completed,
after which those present could spend the rest of the night until sunrise
in the enjoyment of social dances of their own selection. His ceremonial
pay was also a yard of wampum. The master of ceremonies was ex-
pected to refer in his opening address to the great event of the year as
fall approaches, of the ripening of the corn, to the expectation on the
part of the owners of 'our grandmothers,'² the dolls, that the dolls be
fed with sacred food, hominy and meat. He was to recite how they
were going to dance the twelve ceremonial dances representing the twelve
months of the year, beginning about seven o'clock and ending at mid-
night. He was to instruct them how the dances were to alternate
between the men and the women, the women having the first dance,
how the appointed woman was to lead her participants and the man his.
And how the man leader was to dance around the circle carrying one
of the images and the women around another circle outside the line of
the men dancers behind their leader carrying another of the dolls.
Between dances the dolls were to be fastened on poles about five feet
high placed in front of the tent that was the headquarters of the master
of ceremonies. The prescribed musical instrument for the ceremony
was to be the deer-hide drum, and turtle rattles for the leaders. A pole
was to be supported upon props over the fire and the feasting kettle
hung from it. At one end of the pole was also to be hung the drum
when it was being beaten. The next speech of the master of ceremonies,
to be given about midnight, was to include thanks to the Great Spirit
for the blessing brought them by the ceremony, admonishing those
present to conduct their behavior properly, to avoid drunkenness and
irreverence. He was to render thanks likewise to the sun, 'our brother,'
for his light, to the stars for theirs, and to all the spirits on earth for
their blessings and care over us in life, to our grandmothers, the cornhusk
dolls, the guardians of health who must be paid once a year by the
ceremony for their spiritual aid. His instructions in closing his address
were also to refer to the duties of the six selected male and six female
leaders (these being relatives of the leader both by blood and within the
ceremonial grouping) who should stand at sunrise facing the east with
the dishes of food in their hands. They were also to sweep away the
ashes from the fireplace and carry all to one side, then put the fire out.
In his final address he was to refer to the twelve, male and female, dance
leaders who are holding the dishes of food toward the sunrise, as rever-

² To explain the use of the relationship terms, grandmother and mother,
the informant stated that the ~~food~~ corn, is older than the dolls, whence the
abstraction of grandmother in some cases.

enced attendants inspired by the Great Spirit whose duty is to help the leader in the interest of their family ceremony. He was to tell them that when he had said 'ready' the holders of the dishes of food should make a sideways swinging motion with the dishes saying, 'Hya', 'Aya', 'Ae e,' twelve times. At the last time of the utterance they were to lay down the dishes of food making motions as if they were going to throw the food upon a tarpaulin spread nearby upon the dance ground for the people standing waiting to receive it. The bread was so to be thrown for the people to try to catch it if they could. The corn bread (*zaskwi'a'pan*) was to be made in representation of a human form; in the shape of a man complete with arms, legs and head symbolizing the Corn Spirit. Another was to be made in the form of a bear about a foot in length, symbolizing the stars and constellations to bring to mind the myth relative to the sky bear and the end of the world.⁴ Upon each of the corn bread figures, the man and the bear, was to be placed a yard of wampum tied about the neck. Then as the twelve attendants stood in a row, the one standing on the south end of the line facing the sun was to hold the bear figure, the one on the north the human figure. The rest of the people do not know who are to hold these figures. They were instructed to throw the two figures of corn bread so as to cross each other in the air for the spectators to try and catch them. Those who did were to keep the wampum tied about the images, the successful ones thus receiving a yard of wampum as a ceremonial act. This last event was to take place just before the sun made its appearance on the horizon. Then all fell upon the food consuming it, except members of families owning the dolls. This was to end the ceremony after which all should go home and live properly until the ceremony is called for the next year. The rules required that in the case of death in the family the oldest in line next takes up the responsibility of the ceremony. Should he not wish to continue it it should be buried with him including the dolls which were to be referred to in such a case as 'orphans' since they have no one to care for them."

Harrington has also treated the Doll Dance. The tale accounting for its origin which he recorded differs in some details from the version given. It is as follows:⁵

"Long ago, the Lenape say, some children, playing with sticks, decided to cut faces upon them, and were then very much surprised to notice that the little dolls which they had thus made seemed to have life. Their parents made them throw the dolls away when they dis-

⁴ A Delaware belief; when the bear (*Ursa major*) catches up with his severed head (a constellation not identified, *corona borealis* or *Boötes*) the earth will come to an end. Indeed, a prophetic truism.

⁵ Harrington, I, pp. 162-3.

X 77 covered this, and most of the children soon forgot what had happened.
77 One little girl, however, grieved for her doll; it bothered her all the time,
53 and finally she began to dream of it every night. Then she told her
parents of her trouble, and they realized that they should not have
compelled her to throw the doll away. One night the doll appeared to
the child and spoke to her, saying, 'Find me and keep me always, and
you and your family will ever enjoy good health. You must give me
new clothing and hold a dance for me every spring,'* and then told her
exactly what to do. The girl reported this to her parents, who im-
mediately looked for the doll and found it, then dressed it, made some
hominy, killed a deer, and held a dance in its honor as they were in-
structed, and this rite has been continued to the present day."

X 76 The description which he gives of the dance corresponds
in most of its details with what has been previously set down.
He mentions, however, a few additional features of the pro-
cedure which do not appear in my own. In preparation for
the ceremony we are told "a hunter is then selected who calls
on several to help him get a deer which, when brought in, is
hung on poles prepared for it at the dance ground where it
remains over night. The next morning they cook the deer
and a kettle of hominy, and are then ready for the ceremony."

Furthermore he adds a point or two in regard to the
carrying of the dolls during the dance. "When the leader
finishes his 'set,' he passes the doll pole to the man behind
him, who repeats the process, and so on until the men dancers
[80] have carried it six times, when it is transferred to the women,
who, in their turn, dance six sets, making twelve in all, the
Lenape sacred number."

* My information implies that it was a fall rite.

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his messenger the weasel as the source from which relief is hoped to come. The rain spirit is believed to repose in the thunder cloud that is soon expected to appear, and which is addressed as "grandfather." Witapano'xwe added that the sacred animal is offered as a token of the good faith of the people in following the traditions of their ancestors as to how to pray when a drought had come upon them. The skin is held forth in the four directions, north, east, south and west. There is also, he added, an appeal to the running stream, "our mother," to aid in bringing about a rainfall for her suffering children on earth, "that all things we depend upon for our living and existence, vegetation and animal life, may grow in abundance."

Harrington has recorded a note on the occurrence of mink and weasel skin medicine sacks among the Munsee-Delawares of Moraviantown, Ontario, but he did not secure explanations of use.⁵

RAIN MAKING PRAYER

Wa'nici	muxo'msa.	yu'kwe	ki'ckwi'k	ndaya'	782
Thanks	grandfather.	This	day	I	789
ndama'n	tolia'	witami'ne'n	ko'xwisak.	kane'man	539
wish	that	you help us	your grandchildren.	You see	
elki'kwi	itama'ka'	we'mi	ke'ko	da'ot'.	gwi'la li
how	pitiful	every	thing	scarce.	No place for
lama'hon'a	e'li	kaha'p'ang	we'mi	yutali'	
drinking water source	because	drought	all	here about	
elama'kami.	na'xpon'ama'n	wa'ni	sangwe'axe's.		
on the earth.	I hold and ask with	that	weasel hide.		
e'li	na'ni	li'xan	la'mwe	no'tei	wa'ni
Because	that is	rule	long ago	since	the
					Delaware
tali	wa'to'n	e'li	mi'kwus'u'	e'laeho'sit	e'nda
because	he knew	because	he was given	how to perform	when
wi'nowe't	na'ta	hukwe'yung	e'nda	lelomu'k'an	
begging in earnest	to you	above	when	where you abide	
se'sukala'nhe's	muxo'msa	pe't'hak'ho'we.	e'li	ki	
rain maker	grandfather	thunder.	Because	you	

⁵ M. R. Harrington, "Vestiges of Material Culture Among the Canadian Delawares," *Amer. Anth.*, N.S., Vol. 10, No. 3, 1908, p. 417.

782 xo'xa mi'lkwas'in. ok kani'hi-la'tamon we'mi mbi'
789 alone is given the power. And you control all water
539 ki' ma'n'towak'an to'li' kona'mone'n. wu'ndjite
your spiritual power that we look for. Therefore
tama'kelomi'e'ngwe ok ona'ni' sangwe'oxe'a na'lon'a
you have pity on us, and the weasel skin that
kwu't-i' te'kona'yes i'k'a wundji'a'yu man'towa'kan
one wild animal there belongs his spiritual power
wehendji'hi'a'k sukala'naming. yu'kwe e'nda teo'p-
where it comes from rain fall. Now when I dip
onak yu'ni' pe'mi'tan'ik ndola'p'tona'la wa'ni'
into water this in the stream I invoke by addressing that
aye's'as toli' wi'tci'lae'mhone'n e'nda i'k'a langgo'si-
animal that he might intercede for us when toward we appeal to
eng' hukwe'yung lema'ta'pi'yan. yuk wani'ci'
you above where you sit. Now thanks
moxo'msa na'li-hi'ne'n we'mi enxoxto'leng'. wani'ci'
grandfather give us everything we ask of you. Thanks,
te'pilaha'p'a.
this is all for now.

Free Translation.

Thanks, grandfather. This day I wish that you help us, your grandchildren. You see how pitiful it is, everything is growing scarce. There is indeed even no place to get drinking water because drought rules all about over the earth. I hold this weasel skin and plead with you. For that is the custom since long ago, as the Delaware knew, because the knowledge was given to him to know how to perform when supplicating you up there above where you abide, oh rain-maker, grandfather Thunder. For to you is given the power. And you control by your spiritual power all the water that we are craving. Therefore do you have pity on us, and also the weasel skin, the one wild animal from whose spiritual power comes the rainfall which belongs to him. Now when I dip it into the water of this stream, I call upon you by addressing this animal that he may intercede for us when we appeal to you up above where you sit. Now thanks, grandfather, do give us everything that we ask of you. Thanks, that is all for now.

^x796 feet apart. To score a goal the ball must go between these
526 poles. The opponents are allowed to throw and wrestle with
each other, but must not hurt one another intentionally.
The game is played for a score of twelve or twenty goals.
The record of goals secured is kept by a score-keeper who is
provided with a number of sharp sticks one of which he sticks
[525] into the ground as each goal is won by the sides. Wagering
is customary, and ribbons, beads, breastpins, bracelets or
money are placed in a pile on the outcome of the contest.

Mention should be made of the ball. It is composed of a
bundle of deer hair sewed in buckskin cover and is about eight
inches in diameter.

When the ball season has reached its end about the close
of June, the chief orders the discontinuation of the game.
And after the final game he takes the ball and makes a speech
saying that the season is now to be closed until the next year.
At the conclusion of his speech he takes the deer-hair filling
out of the ball and cuts the cover in halves. This is the sign
to all that the football festival season is over.²

SPRING PRAYER

^x 796	Elangu'ndieng'	wani'ci	yu'kwe	ki'ckwi'k	toli'
782	My kindred	I am thankful	now	this day	that
●539	mæca'tamone'n	elki'kwi	wole'lom'u'k'weng	o'nda	
	we are thinking	how	the blessings	when	
	ko'xan'a	ke'tan'to'wi't'	mæca'lk'weng	ok	kæne'mæne'n
	our father	Great Spirit	remembers us	and	we can see
	toli' i'ka	pe'te'lomuk'o'ne'n	o'nda	si'kwunami'eng'	
	that so to now	we live to see	when	it is spring time we see	together
	wu'ndji	wola'te'nami'ne'n	o'nda	ne'meng'	we'mi
	that is why	we are thankful rejoice	when	we see	every
	ke'ko li'	sa'kan	ok	komuxo'mæna'nak	hi't'kuk
	thing how	coming up and	our grandfathers	trees	
	sa'kali'yok	yu'kwe	we'mi	elama'kami'k'	woli'na'
	they send out bud	now	all	over the universe	looks

² Later information states that the ball is not destroyed at the end of the
game except when it was conducted upon the principle of the Shawnee ruling
which prevailed in Delaware tradition through the influence of this tribe.

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kwot' we'mi' ski'k'w ok na'xpon'e ki'lawu'sana 796^x
fine all vegetation and also our grain 782
ok me'hamawa'sing ne'xkot' pe'a'lami' ki'ci'k'ing 539⁶
and our fruit ["what we pick"] It shows being begins growing.
na'xpon'e k'tama'ndamane'n e'nda pe'tci' k'cat'e'kang
And also we feel it when as puts forth heat,
na'ni' t'xq'sona ki'eux wimbone'm'ko'na ok nahali'
he our elder brother the sun. He sympathizes with us and besides
ne'ki'k' moxo'mson'a'nok pe't'ha'k'owe'yok o'nda
these our grandfathers thunders when
mi'lkwegw' te'p'i' m'bi' we'mi' da' ne'ni' to'li'xtun
they give us plenty of water. All is that created
ko'xona gi'ce'lomu'kang'. i'ti'hagg' we'mi' ma'niku
by our father the Creator even it is said every spirit
pa'tama' ko'ha ta'm'se pon'da'wona'nok moxo'-
prays because sometimes we hear our
msona'nok hit'kuk to'li' me'mendawe'ne'y3 o'n'da
grandfathers trees, that they pray earnestly when
wani' ke'exing i'ka pami'hil'a't' tepi'a' wundji'-
the wind there go by that is enough for [to make]
awe'n pana'elo'ndaman ok wundji' wola'te'nami'n
anyone thinking and on account of it to bring happiness
o'n'da neng ko'xona mwi'komas'uwa'kan elki'kwi'
when he sees our father his works of wonder how
woli'ka'kung ki'kaxtinge. Cela'hane elaggu'ndiengw'
well it affects us all the year. This is my kindred
lap'tu'naxgat' ale'po'ndowa'kan yu'kwe yu'ni'
the formula of prayer this here
e'lim'ko't'ak.
of this kind.

Free Translation.

My kindred, I am thankful now as we are thinking upon the blessings received when our Father, the Great Spirit, remembers us. And we can see how up until now we have lived along so that we can all together observe the coming of springtime. Wherefore we rejoice when we see how every-

- X 796 thing is coming forth, and how our grandfather's trees are
762 sending out their buds. And now everywhere throughout the
● 539 land appears in beauty all the green growth and likewise our
grains, while also the fruits that we gather show forth the
beginnings of growth. And we also feel it as he is coming to
send forth heat, that one our elder brother the sun. He
has sympathy for us. And then, besides, those grandfathers
of ours the Thunders as they give us an abundance of water.
Everything is the doing of our Father the Creator. And it
is even said that all the Spirit forces (manitu) pray, because
sometimes we hear them, our grandfathers, the trees, as they
earnestly commune in prayer when the wind passes by through
them. It is enough to set anyone thinking and should be a
cause for happiness when he beholds the marvelous works of
our Father, and how well they work for our benefit all the
year through. And that now, my kindred, is the formula of
prayer for this kind of traditional rite here.

i [erratum - Analyst]

[p. 78]

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ORIGIN OF THE CORN HARVEST CEREMONY

Lo'mwe we'sk'hak'ami'k'e k'ti'hilas'taohən'a'nak 796^x 539 ●
Long ago in beginning of the world we have heard 773

ki'kagoyəmən'a'ni'nga tali' lowe'ne'yo wa'ni xaskwi'm
our ancient dead how they said the corn

lo'mwe ngat'ha'k'e wi'xka'utei hund' ka'it'i a'ləmi
long ago migrated went away. All of a sudden it was slowly began

xi'hi'e' aha'lowi' k'təma'k'e'lon'dəməwa'k'an'u. ka'heli
to lessen more and more it grew pitiful. Many

awe'n nunde'hə'e me'hmi'tciŋ e'li lo'mwe na'tci
people were in need of food because long ago since

na'lowan xaskwi'm tə'n'da ni'kani'xi'nən we'mi
this corn it was was leading food all

wi'lawəs na'wundji me'hməwə'nsing ək wi'yu's.
grain from that fruit and meat.

Ge'hə'a me'tci'gai k'təma'ksu et'
Very deplorable pitiful evidently it must have been

we'mi awe'n ə'nda me'tci hwi'la
all persons. When now in perplexity baffled

le'lon'dami't'tit' ki'kago'yəmən'ani'nga na' lo'we'n
as to what to think of to do our ancient ancestors then it was said,

"ma'ema't'am we'mi awe'ni'k a'konutəmu't'am
"Let us gather all persons to council

tə'ta a' e'laəhə'sieng wu'ndji ka'ski wi'nəwa'meng
what could we take action so that can we plead with

gahe'sən'a tali'te ma'ta tci'mi' ngalko'ne'n."
our mother so that will not forever leave us".

Nanə'ce' wundji'xən tali' aləmi' mani'ha'n
That is whence the beginning that beginning the making

wani lən'a'pe yu'li'l mwe'mui'haləwes'a'. lo'we'n
the Delawares these excrement-rubbers. It is said

təni'laəhə'wəna wa'ni gahe'sən'a nane' wu'ndji
we have offended this our mother that is reason

alə'mska'n. yu'kwe elangu'ndieng yu'kwe ce'
she is leaving. Now my kindred this is

ha'te e'laəhə'sieng pi'pi'li awe'n
how a way here we can take action first one person and another

x 796 ha't'e e'lowe't' yu'ni a' alowi'. cuk' kwun'a'eke
539 a plan here to say "This here is better." But at last

773 a'nda ki'ca'kenuta's'ik lo'we'n mani'ha'wona ni'ca'
when it was considered in council, it was said we will make two

ap'skwi' wucki'nggo ok nahali' cakhukwi'yan ok
corn shucks face-masks and including coat and

kako'n'an we'mi ap'skwi'. yu'kwe e'nxan a'cowi'
leggings all corn husks. Now each change of

ga'xting mae'hel'a'n ok ha't'e'te ok ki'ci'ma'n
year we will gather and there will be a plan and they will be selected

awe'nik' nenu'nami'ti't' yu'ni la'ke'yo'kan.
people who will own and control this ceremony.

Ni'ca' la'n'owak pipi'nawon i'ka' elhala'ti't'
Two men are chosen who shall wear

ne'li'l mwe'hawwi'ha'lowe's ehalkwi'tei kexu'kwoni
the excrement rubbers clothes, costume for a few days

a'pa'ma'mehel'e'yok e'li'k'hat'ig. we'hama'suwak
they go about neighborhood. They notify the people

li' me'tei gici'm'kot' ehel'ak'hi'k'wi' la'k'e't'
that now is arranged by rule the time for ceremony

nani'awe'n ne'nanu'nang neni' xaskwi'mi
by that person who controls that corn

la'k'eyo'kan. ok a'nda to'ta awe'n ngi'skaot'
festival celebration. And when any one meet with

ne'li'l mwe'hawwi'ha'lowe's'a e'li' mhi't'ange's'axpu
that excrement rubber because he rides horseback

ma't'a awe'n ke'ko mi'lat'e kwi'la'elek' we'mi
so one anything gives him without a doubt all

elki'k'wi't' cahu'ku mwi' e'li' na'ni-
over his person will be rubbed with excrement because that

ci'xkandj li'xan.
established rule.

me'tei a'pa'mita a'nda kwu't'ot'sa'nd'e'k na'
Now about when one week then

mae'hel'a'n nalan'e' wani' lan'a'pe elowe'ldang
they gather that is what the Delaware call

mwe'hawwi'halowe's kant'ko'uhe'n. lo'mwe a'powak
excrement-rubber made him dance. Long ago there were

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la'n'owak men	we'otu'xtit' who knew	ne'li'l those	asuwa'k'an'a songs	ne'n' 796 ^x that 539 •
hakalko't'ak. were used.	ak And	a'po'pan'ik used to have	pu'teol'ak ushers.*	yu'kwe 773 Here
we'mi all kinds of	me'hmi'teing food	n'haka'lkot is used	cuk' but	sa'p'an hominny
pi'pe'k'a very thin	sa'pwi'n hominny is cooked	na'lōnen that is what	naxpale'tama'n is raised up the prayer	a'nda (when
wi'nowa'mond' they are pleading	na'ni that	kahe's'ona our mother	xa'skwim. corn.	to't'a As long
se'ka'usit' as he is living	wa'ni the	elha'k'et' controller (of the ceremony)	wuno'xtun. will carry it on.	me'tei Now
a'nda when	wi'ka'usit' the end of life (died)	nate' these	tami'mosom'a his children	to'nhuk- handed
ama'on down	wu'ndji from that on	ekala'mi according	e'langoma'tei' to relationship	
yukwe' Here	me'tei now	a'nda when	alomi' beginning	ma'ohing the dance
a'po'wak there are				
xkwe'yak women	ak and	la'n'owak men	wi'xani'xtit'. who do cooking.	a'nda me'tei When now
laet'pu'kwik' midnight	na' then	laha'p'a stop	xa'n'di'n they pass food to eat	wa'ni the
elha'k'et' master-of-ceremony	ak and	elango'matei his kindred	ak and	nah'eli' ne'kik' also those
pu'teol'ak ushers	tali' for	xange'ne'yo'. they pass the food around.	me'tei Now	e'nda ki'ci when finished
mi'tsa'ting eating	na' then	la'p'i again	aloma'ohi'n they begin dancing	e'li naneli'xan because it is rule
li' to	a'p'an'aohi'n. dance till morning.			
Nace' There	wa'ni the	kikwi'awe'n old person	pe'm'tu'nhert' to do talking	lo'we' says
me'tei Now	ko'p'an'axi'no'm'on'a we see daylight	ge'hola very indeed	wani'ci thankful	a'nda because

* The same as the office of a'cho's, attendant, in the Big House ceremony. The ushers belong to the same ceremonial group (Wolf, Turkey or Tortoise) as the controller or master of ceremonies. They are generally men who are not capable of taking more serious parts in the dances.

x 796	ne'egg	xa'son'a	toli'	la'pi'	axe'tam'ako'ne'n
• 539	we see	our brother [the sun]	because	again	he gives us light
773	we'mi'	elama'kami-k.	ok	ci'ki'	e'nda wola'tena-
	all	over the world.	And	very nice	when we are in good
	mi'egg	wuni't'pu'kwe	e'nda	wi'tauhi'meng'	wa'ni'
	spirits	all night long	when	we dance with	that
	gahe's'ona	xa'skwi'm.	ok	la'pi'	gaxti'nge aye'ma-
	our mother	corn.	And	again	in a year if we should
	pe'tci'	wolama'lsi'e'ngwe	pe'tci'	ma'e	wimbane'-
	come	we are well	arriving	come to	we shall
	mawona	na'ni' elha'ke't'	ok	kwi'tci'	wi'nowe'hon'a
	sympathise	that master-of-ceremony	and	with help	we beg a blessing
	we'ndji'aik	mehemi'tcing	ok	yu'ni'	lon'a'peyo'kan
	where belongs	food	and	this	Delaware soul
	ok	onahal'e'	we'mi'	ke'ko	gi'celamu'kuk. te'pi'
	and	also	all	things	created. This will
	laha'p'a	wola'ha	xa'n'e'	kahe'li'	ke'ko ge'ski'
	be all for now	although	there is yet	many things	I could
	a' lowe'ya	cuk'	ka'tamaksi'hona.	na'ne	ci'xkandj
	to say	but	we are pitiful, poor.	That	is all
	me'tci'	gaski'	las-i'ne'n.	yu	wani'ci'.
	now	can	do under the circumstances.	Now	I thank you.

Free Translation.

Long ago in the beginning of the world we have heard from our ancient deceased how they said the corn went away. All of a sudden it gradually began to lessen and things grew more and more miserable. Many people were in need of food because for a long time the corn was the principal nourishment among all the grains, fruits and even meat.

Deplorable indeed and pitiful were all the people. Whereupon in perplexity as to what might be thought of to do, it was said among our ancient ancestors, "Let us gather together all the people into council as to what can be done to plead with our mother so that she will not leave us forever." From this originated in the beginning the custom among the Delawares of the excrement-daubers. It was said, we have offended our "mother," that is the reason why she is leaving

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us. Now, kindred, this is the way in which we can take^{796^x} action, first one person's idea then another's saying "This⁵³⁹ one is better." But at last when it had been pondered in⁷⁷³ council it was declared that we should make two corn husk face-masks, and a coat and leggings all of cornhusks. Now at each change of the years we shall gather and carry out a way so that certain people will be selected who will own and control this ceremony.

Two men are chosen who shall wear the excrement-^{796^x} daubers' costume, to go through the neighborhood for a few⁵³⁹ days. They notify the people that now according to the rulings is the time for the ceremony by that individual who has charge of the Corn Festival ceremony, and when anyone is encountered, as they ride about on horseback, who shall give nothing to them infallibly he shall be rubbed over with excrement because that is the established ruling.

Now in about one week they gather together for what the Delawares call the Excrement-dauber dance. Long ago there were men who knew these songs that were required. And they used to have ushers. Here all kinds of food were^[262] used, but especially hominy made very thin; cooked hominy is what was offered with the prayer when they were pleading with our "mother" Corn. As long as he was living the controller of the ceremony would carry it out. Then when he reached the end of his life his children handed it down from then on according to relationship.

Here now when the dance was beginning there were women and men who did the cooking. And now when it was midnight they would stop and pass around the food to eat, the master of the ceremony his kindred and also the ushers passing the food around. So when they had finished eating then they began dancing again, because it was the rule to dance until morning.

Then the old person appointed to do the talking would say, "Now that we see daylight we are very thankful indeed because we see our elder brother (the sun) as he again gives us light all over the world. And it is grand when we are in good spirits after dancing all night long with her who is our

- ^x 796 "mother," Corn. And again in a year if we should come
● 539 together and if we are well as we come, we shall sympathize
with the controller of the ceremony and help him beg a
blessing from whence comes the source of food and the soul
of the Delaware and all created things. This is all for now
although there are yet many things that I could say, but we
are so pitiful. This is all that I can do now under the circum-
stances. Now I thank you."

THE MESSENGERS OF THE CORN HARVEST FEAST

lō'mwe	wunda'kwī	wehe'ndjī'p'ang	e'lai'k'e't'e
Long ago	back	in the east	dwelt when
wa'ni' lōn'a'p'e	ahi' xe'lōnau'ki' ha't'e'p'	e'lha'k'e't'	
the Delawares	very were many kinds as to their	ceremonies.	
yukwe' me'tei	tōma'ksu e'li a'hi me'tei nunda'		
Here now	miserable because very now	lacking	
hōma' cu'kwund di'hilale'pwōm'p'ke'nen	lō'mwen'ō'tei		
in strength. But then	we have been cautioned	long ago since	
ki'kayo'yāmōna'ninga	lowe'yōkhang	kwōn'a'e'k'ete'	
our ancestors past	who said it is said,	finally we will be	
kwi'lalē'su wa'ni' lōn'a'p'e na'lōn'e e'lowe'si'k			
unable the Delaware, that is	what they called		
kwi'lko'na wa'ni' we'p'si't'			
we are being swallowed, overcome the	white men.		
kwut'enau'ki' e'lhak'e'tōp' wani' lōnap'e lowe'su			
One kind ceremony that was the Delawares	called		
mwe'hōmwi'ha'lowe's.	mō'ohowa'k'an	alōwi'hang	
Excrement Rubber.	His dance ceremony	more than said	
kwut'ōnsa'nde' pōma'mehōl'e'yōk ni'ca mwe'hōmwi-			
one week they travel about two	Excrement		
ha'lowe's'ak. we'hōm'a'suwak we'mi e'li'k'ha't'ing			
Rubbers. They notify them all	the neighborhood		
tōli' me'tei we'ndja'ki'ne'yo ok wunda'su ki'			
that now they prepare and set	the		
ekwi'k e'li'kwī alōmi'hil'a'k' ne'ni' e'lhak'e'ti't'			
day how when begin that	the ceremony.		

* Literally "one Sunday."

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ok m'hi't'e hnao'uge'sa'po'wak hang' o'n'da ⁷⁷⁶
 And they go on horseback it was said. When 539 ●

pamae'ka''t'i't' we'mi' yu'li't' eha'kwi't'tei' wa'ni'
 traveling all these his garments that

mwe'həmwi'ha'ləwe's o'p'sko' wundji'ta'wanu'. ok
 Excrement-Rubber coon shucks made of. And

a'cəwi'lungho'su xe'si'nu't'e nane'ni' to'ndalo'n'əmən
 across his shoulder skin pouch in that he carries

mwi'. awe'ni' e'n'da gi'skaot' enha'o ta'k'ta
 excrement. Anyone when he meets he must be paid anything

ke'ko i'li' taggi't'i' ok awe'n cingge'nhe't'e
 something even a small amount, and the person if he refuses to pay

mwi'ha'la e'li' na'ni' ci'xkəndj la'ko'wi' ne'ni'
 excrement rubbed because that is the rule that
 with

la'k'eyə'k'an. ok a'pa'mita naxo'k'wuni' a'pa'ma'-
 performance. And about three days they run

mehel'e'yək ne'ki'k' mwe'həmwi'ha'ləwe's'ak natc'
 about those Excrement-Rubbers that

kəndj aləmi'ma'ohi'n. ge'hel'a ke'təmakawe'ni'ya
 before [they] begin to dance. Surely I am pitiful

akw' ga's'ki' mayə'xkənu't'amū'wan wə'a'haxa'ne'
 not can I am unable to relate correctly the detail although

eli'hilə's'ta'o "gi'kayo'yəma lowe'hang' o'n'da
 I have heard my ancient parent always say, said when

taxko'king di'hilak'hi'k'wi' ka'nt'ka'n na'ni'
 in the fall is the time how they dance that

mwe'həmwi'ha'ləwe's e'li' na'neni' di'hilak'hi'k'wi'
 Excrement-Rubber because that there is the time

ki'ci'kənami'n awe'n wi'lawə's'a. cela'hanen
 they raise anyone his grain, individual crop. That is what

i'hilak'əno't'asu ne' la'ke'yən.
 they related about that performance.

Free Translation.

Long ago back in the east where dwelt the Delawares
 there were many different kinds of ceremony but here it is
 pitiful because now strength is sadly lacking. But never-

⁷⁹⁶theless we have been cautioned for a long time by our deceased
● ⁵³⁹fore-parents who declared, it is said, that finally the Dela-
wares will become incompetent, that is, as they called it, we
are being swallowed by the white man.

One kind of ceremony there was, called by the Delawares,
Excrement Rubbing Dance. For more than a week, it is
said, two Excrement Rubbers travel about to notify all those
in the neighborhood that now they are preparing and the
day is set upon which will begin that ceremony. And they
go on horseback, it is said, when traveling. All that they
[⁷⁹²]wear, these Excrement-daubers, is made of corn shucks.
And across his shoulder is a skin-pouch in which he carries
excrement. When he meets any one he must be paid with
something even though it be a small amount ^a and any one
refusing to pay is rubbed with excrement because that is the
rule for that performance. And for about three days they
run about, those Excrement-daubers, before they begin to
dance. Truly am I pitiful that I cannot narrate correctly
the details although I have heard my old parent always say,
in the autumn, is the time when the Excrement-daubers dance
because that is the time when the people harvest their grain
crop. That is how the performance was described.

^a A ribbon, a pin, or a piece of tobacco would serve.

PRAYER TO AVERT THUNDER

The appearance of a menacing storm cloud approaching 782 causes the resort to prayer and the performance of a simple 539 rite to avert danger from wind and lightning. The individual takes an ax, marks it with a cross on the blade by means of mud or paint, or anything at hand that shows up, and sticks [783] the handle in the ground or stands it upright so that the blade will then, he believes, split the body of the storm cloud and cause it to divide and pass by on each side harmlessly.¹ When the act is performed he prays and if there is time smokes a pipe of tobacco as a "sacrifice."

THUNDER PRAYER

Wani'ci	moxo'u'msa*	pe't'hak'o'we	ok	ke'pi'
I thank you	Grandfather	Thunder	and	you also
mani'tu	kek'ca'xan'a'ke's	kawi'nowa'mal	tali'	
spirit	Wind.	I beg of you	that	
pali'i'	poma's'ka'ne'yə	toma'ke'ləmi'ne'n	k'tami'-	
somewhere else	you walk (go by, pass).	have pity on us	your	
mesəm	ka't'ci	ap'hi'k'ai'heng	kəne'i'hina	
children.	Do not	run over us (to go over one's land).	You see us	
kə'təmāk'si'hina	moxo'u'msa*	naxpango'u'mələn	wa'ni'	
we are pitiful	Grandfather.	we sacrifice	him	
nəmoxo'u'msəna	k'ca'ta'	ok	kəne'mən	yu'ni' pe*
our grandfather	tobacco.	And	you see	this being
ki'ci'xiŋ	təm'hi'k'an	na'ni	li'm'kot'	tali' paxsi'-
prepared	ax	the	custom	because it will split
taho'k'wun	ma't'a	paxke'yane	ce'la'han'en	
you in two	if not	you turn your course, go some other way	that is	
tali'xto'n	ki'ce'ləmu'k'əŋg	wu'ndji	wata'k'w	
how it was ordained by	Creator	whence	it is known	

¹ I hardly need refer to the wide diffusion of this custom in eastern North America. Without having made a definite search for it I may refer to having heard it mentioned from the Naskapi (Mistassini) of the Labrador peninsula, through the Iroquois (also F. W. Waugh) and Mohegan, southward to the Catawba. It is known also among the negro freedmen of the Cherokee Nation.

782	tami'mq̄s̄am	e'laehə'sit'	ə'nda	hwi't'agg	maxta'n'to
539	your children	what to do	when	he is in fear of	Evil Spirit
	mu't'achə'suwa'k'an.		koləs'tai'ne'n		tami'mq̄s̄am
	destructiveness.		You listen to our pleading		your children
	moxo'msa'tuk	na'ne	ci'xkandj		nga'ski'la's'in
	Grandfathers.	That	is all		I can do
	ke'tomakawe'ni'ya.	la'p'ri	ndo'lowe'	wani'ci'.	
	poor me.	Again	I say	thanks.	

Free Translation.

I thank you, Grandfather Thunder, and you also, Spirit-Force Wind. I beg of you that you pass by and go somewhere else. Have pity on us your children. Do not run over our land. You see us how pitiful we are, Grandfather. We offer to you, him our Grandfather Tobacco. And you see this ax being prepared according to the custom. It will split you in two if you do not go another way. That is how it was ordained by the Creator wherefore it is known among your children, Grandfathers. That is all I can do, poor me. Again I say, I thank you.

86 cross on the back. We can see in this rite a parallel to the information we already have concerning the practice of scratching the body with the teeth of some kind of fish.²

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THE SCRATCHING CEREMONY

yu'kwe	nda'yaxkənu'təmən	e'hele'k	lō'mwe
Now	I am relating	how those performances	long ago
a'nda	e'lowe'si'k'	do'p'alīn	ni'kani'xingi'k' i'la'ok'
when	it was called	scouting.	The leading warriors
maenge'yok'	a'kənu'tas'u	e'loweng	panahə'k'ien
called together a council,	they talked about	what is called	exploring
ci'tako	do'p'alīn	ok	a'kəni'ma'n ski'no'wak'
or	scouting	and	they talked to young men
kə'ci'las'i'tci'k	ke'ko	e'hele'a'ci'mwi'ti't'	
those who "great men" are	in something	who had had visions in dreams	
wuska'ti'la'ok	hi'ta'n-də-l-a'n	ok	wu'ndji ki'ki'namən
the young warriors	are trained	and	so are acquainted with
we'mi	yu'ta	li' te'kane.	wa'ni ni'kani'xiq ok
all	this	the wilderness.	The leader and
mate'inowak	kələ'nəmuk'	i'laopa'si'kan	ne'sko
the medicine men "doctors"	carry with them	warrior's medicine	before
a'lom'ska'ti't'	i'la'o'keyok	hang	tamscha'ng. wu'ska'-
they go off	They have a war dance	said	sometimes. The young
ti'la'ok'	wəli'hil'ik'cə'mən	awe'n	hə'k'ae wu'ndji
warriors	scratch themselves	a person's	body that is why
we'i'tci'lae'nge'n	təli'	te'pirlə'si'n	a'hi xahe'len'a'u'ki'
to convince	that	they are able	very many are
ha'te'	ehela'ehəs'i'tup'	wa'ni	lən'a'p'e. a'n'da
they had	the performances	the	Delawares. When
we'ndja'ki't'	təli'	do'p'alīn	ci'tako i'la'ok'an
they are prepared	to	scout	or have war dance
ok	cəmu'te'	lō'mwe	a'n'da pa'sa'həməng
and	also	long time ago	when they played Indian football
a'hi	təmi'ki	awe'n	wəli'hil'ik'can hə'k'aye
very	ofttimes	anyone	scratch himself [until bleeds] on body

² Archibald Loudon, "A Collection of Some of the Most Interesting Narratives of the Outrages Committed by Indians in the Wars with the White People," 2 vols., Carlisle, 1908, reprinted 1888, containing Narrative of the Captivity of John McCullough, written by himself, 1776, pp. 269-70. See also for Shawnee

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ta'msehang sometimes	awe'n a person	a'nda when	we'i'tci'na'k'w'i't' he looked the part	tali' that	726 539
kaci'la's'in he was powerful	ok and	ni'hi'la't'ange could win [the game]	elki'kwi' how in any way		
si'hiwe't' as he wished	lowe'nhang is called, said	api'laxta'. used supernatural power.			

Free Translation.

Now, I am relating what was done long ago when scouting, as it was called. The leading warriors called a council. They talked about what is called exploring, or scouting. And the great men talked to the young men about the thing they possessed in their dream vision. The young warriors are trained and hence are acquainted with all this for the wilderness. The leader and the conjurors carry with them warrior's medicine. Before they start off they have a war dance, according to custom. Sometimes the young warriors scratch themselves,⁴ each one on his body, in order to convince them that they have ability. Very many were the different rites the Delawares had, when they prepared for scouting or in the war dance, and also long ago when they played football. Very frequently a person would scratch himself to bleed his body. Sometimes when a person showed proof that he was powerful and could win out in any way he wished, it was said he used spiritual power.⁵

CEREMONIAL TRAINING AND PERSONAL CONDUCT

In a category somewhat by itself may be placed some rites³⁰² which seem to bear upon the ceremonial appearance of the⁷⁸⁸ individual as he presents himself for a day's program in life.

It was customary for the Delawares to apply fresh red paint to the face each day, coloring the cheeks and forehead. A line of red paint was also marked in the part of the hair from the forehead up: The coloring matter was ordinarily analogy, T. W. Alford, "Civilization," University of Oklahoma Press, 1936, pp. 21-2.

⁴ This weakened rite seems to be the only manifestation in Delaware ethnology of the ceremonial scarification that assumed such intensive force to the southward.

⁵ The young men were advised by their elders not to use supernatural power unless there were serious need for it. This seems to be a common Algonkian opinion.

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For it to be more consistently expressed would imply possession of an historical sense which we know is lacking in the native rôle of life. So before a meaning to this trait of eastern culture can be approached we shall have to record corresponding lists from other tribes checking them up with tradition and actual history.

The Delaware versions of tribal synonymy throw some interesting side-lights on early names and associations in the East which I shall not attempt to discuss in this paper.

CONBANGUINITY OF TRIBES

wa'ni	lən'a'p'e	li'pəna'on	we'mi	enxake'it'	619 648 539
The	Delaware	are looked upon	all	different tribes	
wa'ni	me'xkeoxkus'it	ta'li	ne'ka	ki'k'hai'n.	ahi-
the	red men	that	he	is oldest.	Great
kahe'li	xt'oxwi's'u.	wola'haxa'ne	a'lōnde	awe'nhak'e	
many	his grandchildren.	Although besides	some	wild Indians	
ha'te	e'lango'mənd	pəna'	wa'ni	Ca'wəno'	11
special	relationship	such as	the	Shawnee	
na'lən'a	ne'tami'xing	noxwi's'əna.	nawu'ndji	ekala'mi	
that is	first	grandchild.	From that	on down	
wa'ni	Pote'ot'am, ¹²	Sa'ki'a, ¹³	Aya'howe, ¹⁴	Ta'ngowe, ¹⁵	
the	Pottawatomie,	Sauk and Fox,	Ioway,	Tonkawa,	
Ca'hax, ¹⁶	Pi'kaxca', ¹⁷	ok	Ki'kapu, ¹⁸	Maya'hame', ¹⁹	
Sioux,	Ottawa,	and	Kickapoo,	Miami,	

¹¹ Literally "southerner," a name of general distribution among the eastern tribes. (For discussion of term see Bulletin 30, Bureau American Ethnology, 2, p. 530.)

¹² Literally "half-witted, or not having good sense." (Potawatamisk or Potawagamisk, "People of place of fire." *Ibid.*, p. 289.)

¹³ The informant offered no analysis for this title. (Oj'kiwūg, "people of the outlet." *Ibid.*, p. 471.)

¹⁴ The informant associated the name with the Delaware term a'howe, "thicket." ("Sleepy ones." *Ibid.*, 1, p. 612.)

¹⁵ Associated with the Delaware stem tagg—"little." (Tonkawa'ya, "they all stay together." *Ibid.*, 2, p. 778.)

¹⁶ Literally, "shy, afraid, retreating in manner." (Chippewa term, Nadowewis-iw, meaning, snake, adder. *Ibid.*, p. 577.)

¹⁷ Literally, "smart, intelligent but having a shabby appearance." It also denotes, "wearing a tooth or claw necklace." It is more probable that the term denotes the Piankasha of Illinois and Indiana with whom the Delawares were associated before their removal across the Mississippi. (Ā dā we, "to trade, to buy and sell." *Ibid.*, p. 167.)

619 Pe'yo'le, ²⁰	ok	ən'ahəli'.	Tci'pawe, ²¹	Məna'məni, ²²
648 Peoria,	and	besides	Chippewa,	Menomoni,
539 Ci-li-ti'xka, ²³		Ca'cpu'ci, ²⁴	Patu'xka, ²⁵	Win'i-pe'ga, ²⁶
Comanche,		Nes Percé,	Apache,	Winnebago,
Wəca'ce, ²⁷	Kasi'a, ²⁸	Paŋka, ²⁹	Oka'xpa. ³⁰	We'mi
Ojage,	Kaw, or Kansas	Ponca,	Quapaw.	All
yu'kwe	yu'ki'k	ənxi'.	wi'xk'wus-i'xtit.	yu'kwe
these	here	each different	named.	Now
				here

²⁰ "Travelling or visiting people." (Kiwigapaw, "he stands about," or "he moves about, standing now here, now there." *Ibid.*, 1, p. 684.)

²¹ Literally, "people living affiliated in settlements." (Chippewa term, omaumeg, "people who live on the peninsula." *Ibid.*, p. 852.) A more appropriate name for the Miami, given by Chief Fall Leaf in Oklahoma is *Tuue'tuue*. The closest analysis he could give for the term was "salamander larva" (*tuue'kək*, "salamander"). The name takes us to the synonym Twightwee as denoting the Miami in Indiana and Illinois. How such an epithet came to be applied to them was beyond the tradition of the informants, their only suggestion being that at some early time upon first seeing members of the group, their appearance, perhaps painting, suggested to the Delawares the animal named. This was said to have been a basis for first names of groups and individuals.

²² No explanation offered by informant but by Chief Fall Leaf analyzed to "people who have spiritual helpers." Tradition among the Delaware he asserted says that one of the first of natives met with had so much spiritual power that they gave them this name. (Piware, "he comes carrying a pack on his back" *Ibid.* 1, p. 228.)

²³ The term is suggestive of, "whistling people." (From ojib, "to pucker up," and ub-way, "to roast." *Ibid.*, p. 277.) The Mississauga (Ojibwa) of Ontario, while not known to the Delawares of Oklahoma, are ranked as "grandchildren" by the Delaware-Munsee of the Six Nations Reserve.

²⁴ A proper name for which the informant gave no specific meaning. (Menominiwok ininiwok, "they are men." *Ibid.*, p. 842.)

²⁵ No explanation offered, but said to sound like "fast runner." (Padouca, Siouan name for Comanche. *Ibid.*, p. 327.)

²⁶ Evidently a derivation of Nes Percé as it sounded to Delaware ears.

²⁷ Literally, "someone coming and someone going, not permanently located." Evidently confused in identity in the mind of informants. Paducah might be a survival of the Illinois designation. (A'pachu, "enemy." *Ibid.*, p. 163.)

²⁸ No explanation offered. (Chippewa term, winipig, "filthy water," and Sauk and Fox, 'winipyigobag', "people of the filthy water." *Ibid.*, 2, p. 958.)

²⁹ Delaware pronunciation of the tribal eponym.

³⁰ Literally, "coward." The Delaware feel that this is the proper meaning.

³¹ No explanation given.

³² No explanation offered by informant. (U'gakpa, "downstream people" *Ibid.*, p. 333.)

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taləwī'hi:la'wa'o they call	yulī'l the	lənə'p'eyo Delawares	Wa'panaxki ²¹ Wabanaki	ək 617 also 648 539
muxomə'o'n.a. "our grandfather."	ka't'tei But	we'mi all	ni'maxtəna our brothers	də'l-ə they
wi'lpo'na call us	lənə'pe. ²² Lenape.			
Yu'kwe Now	nəwe'i'taxkənu'təmən I shall talk about, explain	wani' the	lənə'pe Delaware	
wei'maxtə's'i't' their brothers	awe'ni whom	ako'ta not	nanhe'li much I say	ge'ski'a' as many
wi'hil'ək' can name	wani' the	Wəne'təko' ²³ Nanticoke	ək and	Mahi'kan-i' ²⁴ Mahican ək and
Mu'nai ²⁵ Munsee	ək ke'xa'kei' and several nations	ɔ'pan-u' ²⁶ Iroquois	ce'la'han'e and those	de'nxi' as many
məca'la'n I think of	ni'maxtə'əna'nuk. our brothers.	cuk' But	ke'nowi' nevertheless	a'p'tei' always
wa'ni' the	lənə'pe Delawares	tə'n'da the very	ki'k'hayin. oldest.	nawu'ndji' And thence

²¹ A general appellation for the Delawares of long standing, meaning "easterners." The antiquity of this term points, with evidence not to be ignored, to the early affinity of the Delawares with the peoples of New England in general who were and are known by dialectic forms of the same classifying term.

²² Literally, "common people." (See 2, p. 14, of this series, also Zeisberger, *op. cit.*, p. 114; Brinton and Anthony, "A Lenape-English Dictionary," The Pennsylvania Students Series. Historical Society of Pennsylvania, 1889, 1, p. 63; Bulletin 30, Bureau American Ethnology, 1, p. 385.)

²³ Despite serious attempts to seek explanation of this term for Nanticoke as well as in cognate sources it remains incapable of precise analysis. The Canadian Delaware-Munsee informant (Nick Peters) thinks it alludes to great waves. ("Tidewater people." *Ibid.*, 2, p. 25.)

²⁴ No specific analysis offered. ("Wolf." *Ibid.*, 2, p. 786.)

²⁵ No analysis offered. (Min-asin-ink, "at the place where stones are gathered together." *Ibid.*, p. 957.)

²⁶ Literally, "eastern sunrise people." This term strangely includes both the Iroquois and the Brothertown Indians (Algonkian) which the Delawares fail to distinguish. Another term *ponk'əca's i't'*, "wearing a natural crest or roach on the head," was thought to be recalled by the informant as a synonym for the Mohawk. He thought the Iroquois originated the "roach" head-dress, which agrees with tradition among the Penobscot, who describe a term *me'gwaimo'suma'ni't*, "Mohawk hair-cut," as denoting the hair shaved from the head leaving only a dorsal crest on the crown from front to rear. (For a short discussion of the distribution of the roach head-dress see "The Big House Ceremony," p. 97.)

619	ha't'e	pi'li	langundowa'k'an.	axpo'wak	et'	ik'ali'tei'
648	also existing	other	relationships.	There must	be	older persons
539	elki'k'wai'tei'k'	westu'xtit'	we'mi'	e'nxenaxga't'uk		
	living longer than I	who know	all	different degrees		
	lango'sowa'k'an.	yukwe'	tei'te	kexa'p'tun	wa'ni'	
	relationship.	Now	then	few words,	the	
	Te'lma't'an'u ³⁷	luggoxs'a's'ona	nahali'	wa'ni'		
	Wyandot	our nephews (brothers' or sisters' sons)	and also	the		
	Katu'ha. ³⁸	ka't'tei'	wa'ni'	Me'ngwe, ³⁹	spa'nayu' ⁴⁰	
	Cherokee.	But	the	Seneca	Mexicans	
	no'ci'si'nen	kat'tei'	wa'ni'	weo'p'si't' ⁴¹		
	our uncles, "mother's brother"	but	the	white person		
	ni'maxto's'ona	ok	wa'	saka'xkwu'le's	a'londe	awe'n
	our brothers	and	the	black color person	some	people
	lo'we' ane'aka's'i't	naxa's'ona	ok	nalon'a'n.	ta'n'da	
	say "he has a high color"	our older brother,	and	he is	the very	
	tei'tana's'in	we'mi'	enxake'i't'	awe'n.		
	stoutest	of all	different nations	persons.		

Free Translation.

The Delawares are looked upon by all the different tribes of Indians as being the oldest. A great many of them are their "grandchildren." And besides some of the "wild" Indians had special relationships, such as the Shawnee which are the first grandchildren. Thence on down in the following

³⁷ Literally, "along a mountain range."

³⁸ Meaning, "chilly, shivering with cold," suggested for this term in Delaware, disregarding its correct Cherokee source of origin. (For summary see Cherokee, *ibid.*, 1, p. 246.) The application of this term is definitely to the Seneca by the Delawares of Oklahoma and those in Canada. The latter call the Seneca "uncles," and the Seneca reciprocate by calling them "nephews."

³⁹ A term for various Iroquoian peoples reported in the earliest documents on Delaware history, given in the forms Mengwe, Minqua and their variants. The word is evidently too archaic for etymological explanation. It is current in recognizable form among all Wabanaki peoples south of the St. Lawrence. The informant also applied the term *men'xteti'ne* "red person or man," to the Seneca, but he did not give an historic reason for the name.

⁴⁰ Literally "Spaniard."

⁴¹ A less respectful term used by the tribe to denote Europeans is *o'pigg* "opium," the likeness arising through the pale face and slobbering laugh characteristic of both in Delaware opinion. (See 2, of this series, p. 101.)

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order (the grandchildren) are, the Potawatomi, Sauk and Fox, Ioway, Tonkawa, Sioux, Ottawa, and Kickapoo, Miami, Peoria, and besides these the Chippewa, Menomini, Comanche, Nes Percé, Apache, Winnebago, Osage, Kaw, Ponca, Quapaw. All these here are differently named. Now here all these call the Delawares Wapanachki, or "Our Grandfather." But all our "brothers" call us by the name Lenape. ⁶¹⁹
⁶⁴⁸
⁵³⁹

Now, I shall explain about the brothers of the Delawares, about whom I can not say much, but as many as I can name are the Nanticoke and Mah'kan, and Munsee and several nations of the Iroquois are as many as I can think of as being our brothers. But nevertheless the Delawares are always considered the oldest. There must be older persons than I am who know all the different degrees of tribal relationship. Now then, a few more words, the Wyandot are our nephews, and also the Seneca and Cherokee. But the Mexicans are our uncles and the whites in general our brothers, and black people, some say "He who has a high color," our elder brothers, and it is he who is the strongest of all the different nations of people.

To the above list of tribal names several more may be added; ma'kos, the Muskogi or Creek, a derivation of the term for swamp, and Taq'gale'wi, the Yuchi, meaning a people inferentially lost or wandering. The latter revives an old designation, Tahogale, Hogloge and variants (see discussion in J. R. Swanton, *Early History of the Creek Indians*, Bulletin 73, Bureau American Ethnology, 1922, pp. 286-312) for this mysterious and important people with whom the Delawares appear to have had contact. ⁶¹⁹
⁶⁴⁸

MORTUARY CEREMONIES AND PROCEDURES

The customs concerned with death and interment of the Delawares are traced to a fusion of the rites of the tribe with those of the Munsee. We even have evidence that for a portion of the Delaware group certain mortuary rites of the Nanticoke "were assimilated during one period of time, as Harrington's account reveals." Without attempting to un- ⁷⁶⁴
¹⁷⁴

¹ Harrington, *op. cit.*, 183-4.

² An account of the Nanticoke independent burial customs, which were maintained by members of this tribe living among the Delawares as late as 1870, will be given shortly (p. 142).

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In a subsequent chapter an account will be given of the mortuary practices of those Nanticoke who followed the Delawares to the west. These rites were carried out by the Nanticoke descendants among the Delawares as late as approximately 1860. From this case we learn the extent of assimilation of rites among the tribes which gradually joined together and formed the Delaware Nation of historic times. An interpretative summary of mortuary rites of the eastern tribes has appeared by MacLeod in which the southern origin of the bone cleaning complex is discussed.⁴⁴

Preparations for the Burial

764
539

yu'kwe And now	elangu'ndien my kindred	yu'ni this	awe'n person	o'n'da when
wi'k'a'se'it' is dead.	a'hot It is hard	o'n'da when	wei'ta'k'on'u'tama' interpret	e'li'xing the customs
wol'a'haxane' although	awe'n person	wi'k'a'se'it' is dead.	hi't'ami' First	
op'ha't'in they sitting-up (wake)	ta'm'se sometimes	hang' said.	ne'wa Four	la'n'owak men
n'hak'a'lkwas'owak are used	o'n'da when	li'nala't'in in the game	e'li' because	tei' they
p'axkwinala't'in play moccasin-game	kwu't'i all	t'pu'kowe. night.	me'tei' Now	o'n'da when
pet'a'p'ang almost dawn	na' these	yu'ki'k' these	kwe'te'kun'a'xti't' who dressed up	ma't'a- not
e'pi'li'tei' here [corpse]	naxa'n' three	kwuta'+he'yok times shoot	wehe'ndji'o'p'ang east	
wundaxwi'i' toward	naxa'n' three times	kwut'a'he'n. they discharge guns.	na'te'pom'hanen And then afterwards,	
we'mi'awe'n every body	tu'kana. they awaken.	ni'calanowa'k Two men	ok and	ni'cax- two
kwe'yok women	a'lami begin	we'ndjaki'n to prepare food	gi'ci'mitsaxti'ng'e after they had eaten	
nate' and then	we'mi'ke'ko everything	ki'cna'k'wat' made ready	nate' then	yu'ni' this

⁴⁴ W. C. MacLeod, "Priests, Temples and Practice of Mummification in Southeastern North America," XXII Congresso Internazionale degli Americanisti, Roma, 21-30, 1926, pp. 207-9.

764k'wutohe'pi pən'd'ha't'o'n puhe'xə'kung. ok we'mi.
 539 body will be put in into box. And all
 me'hmi'teing ga'xta gi'səm'a'n e'li al'a'pat'
 food must be cooked because [must] hurry
 we'ndji te'p'i gi'cəna'k'ot ne'n'i o'lak'w.
 so that enough time ready made the hole [grave].
 ok camu'te' yu'ni me'hmi'teing te'pa'ta's'u
 And also this food is separated
 me'həmi'kəməsi'te'ik mi'te'i'ti't' ok yu'ki'k
 by those who wait [on the dead person] eat and these
 e'langoma'ti't' ok naholi' ci'kwine'ti't'. ok
 his kindred and also the orphans [bereaved].²² And
 naholi' tə't'a awe'n witci'mi'tsu. me'te'i o'n'da
 also any person may eat with [them]. Now when
 i'ka pe't'a'si'k' yu'ni kwut'ohe'pi katama'-
 these they bring this here body to the graves
 ksowa'kan'ike'k ok yu'ni o'lak'w ki'cəna'k'wut'.
 [group of pitiful bodies] and here hole [grave] made ready.
 nate' pən'd'ha't'o'n ne'kwut'ohe'pi nate' laha'p'a
 Then they lower, put in the body then afterward
 awe'n ki'ci'ma'n pəmat'o'nhe't'.
 someone is selected speaker.

The Burial Ceremony and Sermon (by Wi'tapano'xwe)

The person chosen to perform the ceremony of address in the following account is an old person well versed in the rites. He is usually a family head in the same family and group of the deceased. It will be noted that he receives the ceremonial payment of the yard ("shoulder-length") of wampum. The rite described is understood to be of Munsee origin assimilated in ancient times to the Delaware rite.

Yu'kwe elangu'ndieng' me'te'i ki'cəna'k'wut'
 "Here our kindred now is ready
 yu'ni k'toma'ksowa'kan. ki'cəna'k'wut' yu'kwe
 this grave. Made ready here
 we'mi la'tce'sowa'kana ne'hel'ata'ngup' wa'k'a
 all his belongings which belonged deceased

²² This refers to the collateral relatives of the deceased and his children.

ne'k'a'lkwegg a'kaham'awone'yo yu'ki'k mi'kam-764
who departed to divide these the pall-bearers 539
a'si'teik. ²²ndol'a'ngq'a'da'wan ga'hon'e wani'ci
[attendants] [laborers]. My kinsman very thankful
tali' a'ngo'malan e'li me'tei i'ka maxte'xan
that I address you because now has come the occasion,
[has been]
ni'cu'kwani kti'hil'i a'la le'hol'e'xe'n.
two days since when this life you departed.
yu'kwe e'n'da we'tan'oma' yu'ni kwu'tai'k'ane
Here when I accept this one shoulder-length
ke'k' da'li ke'xa'p'ton ke'ko e'n'da ta'tan
wampum for me to say a little something when I speak to you
yu'kwe elango'malan. me'tei k'po'ne'londamon
now my kinsman. Now you must forget
yu'ni endalawsi'eng' ok we'mi yu'ki ce'
this our home [earthly existence] and all these here
e'lango'ma't. ka'tci nate'londa'ghan ke'ko h'tak'i'
related [ones]. Don't think anything of the past
e'li me'tei kwe'ndjaxki tali' wi'tango'sin
because now you are prepared for to join the existence
a'si' we'ndji'ai'k' ne'ni len'apeo'kan. e'li
of the deceased where belong the soul-spirit. As
kowa'ton we'mi'te' awe'n to'penshik'a'k'un to'li
you know everybody will have this experience for to
a'la ta'a'usi'n yu'ni e'ndale'lamu'k'weng'. nanen-
depart this existence, now in this our earthly home. That
life
wu'ndji ha'te kwi'talot'owakan kwi'n pi'pa'ndamon
is why indeed the teaching many times you have heard
tali'te' awe'n wendja'kanan ok pi'li'ha'n na'ni
that will a person prepare and purify that
lona'peo'kan tali'te' ma'teo'xwen coxaxki'i
soul-spirit that it will go homeward straightforwardly,
directly
wendji'ai'k' ko'xana'ning kic'e'lamu'k'ay. yu'
where belong our father the creator. Now

²² The following is a solemn monologue by the master-of-ceremony kneeling over the grave. He is addressing the deceased.

- 764 wani'ei. tepi'laha'pa wali' kale'londa enxa'p'to-
539 thanks. it is sufficient well to remember what I have
ne'ya.
mid.

The master-of-ceremony now turns to and addresses the people present who are standing before the grave. [No ceremonial grouping is here required.]

elaggundieng^w kane'mone'n elki'kwi k'tama'ka
Our kindred we can see how pitiful
ok ci'elendamowa'k'an'u o'nda ci'kwi-ne'eng.
and its sadness when we are orphaned.
kane'mone'n elki'kwi po'tei-hil'a'eng^w wa'ka
We can see how we miss the deceased
wik'p'sit' elango'meng. ok ke'pe'n'a te'ka wo'li
departed our relative. And we be careful well
kale'londamu't'am tali'te' ga'xta' mi'ngaxse'i
to think so that will must better
lae'i'ne'n. pi'p'onda'wana ki'kayo'yomanananga
we do. We have heard our deceased ancestors
elki'kwi hagg^w wi'nowa'm'kweng to'li
how said they begged us, plead with us that
kitei't'e'he'l' pona'elen'damone'n e'lau'si'eng^w e'li
with all our heart we consider our own life how
ha'te ale'po'ndowa'k'an pi'ei' ¹⁷ wa'ni lon'a'p'o
indeed exists the teaching in reality the Delaware
mi'lkwu'sit' nanewu'ndji awe'n pi'ei' a' wo'li
handed down. That is why a person there should in reality carefully
ke'narke'le'n'damon poma'u'sowa'k'an tali'te' wali'
study [his] life so that carefully
wendja'kona'n ne'li'l h't'on'apek'kana. pi'p'onda'-
prepare that his soul-spirit. We have
monen lo'm'we no'tei we'sk'hakam-i'ke no'tei
heard a long time ago in the beginning of the earth since has been
wa'kut' elki'kwi aho'ho'ltuk mo'tomak'an na'n'i
known how hard to travel his road that

¹⁷ If someone should contradict a speaker he would exclaim pi'ei, "It's a fact," "It's so!";—a "there should," a mild imperative.

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ko'xəna	pi'li:t'	mani't'o.	cukwə'nd	awe'n	we'la'u'	764 539
our father	the pure	spirit.	But	any person	cleanly	
si't'		mi'ngaxəe		top'owe'ləndamən		
living		less handicap, advantageous		easy he feels it to be		
mu'təmə'n	ne'n'i:təma'k'an.	awe'n	pa'ki'əkitəla'u'si't'			
to follow, to tread in	the path.	Anyone	heedless, careless life living			
a'hohə'lkut'	mət'oma'k'an.	e'li.	ko'xəna	təhə'la'u		
his is hard	road.	Because	our father	loves		
we'mi.	təmi'mə'səma	wu'ndjite	awe'n	ula'te'nami'n		
all	his children	that is why	a person	will enjoy life		
a'n'da	wə'li.	ək	nəla'i.	le'hele'xe't'.	ən'da'neng	
when	properly	and	quietly	he lives.	When he sees	
we'mi	ke'ko	na'xəpə'e	yu'ni.	pe'mi'ga'xting	pona'	
every	thing	including	the	the year	even	
yu'kwe	a'n'da	ta'xəkəna'mi'eng	we'mi.	ke'ko		
now this time	when	it is fall	every	thing		
ki'ci'kan	ək	a'n'da	wuski'si'kəg	we'mi.	ke'ko	
has matured	and	when	early spring-time	every	thing	
sak'a'lkot	ək	ki'ki'ekwi'k'e	k'təma'n'dəməne'n	təli'		
grows, buds out	and	day by day	we feel	that		
pe'tei.	k'cəte'kəmən	na'ni	xə'səna	ki'cux		
the coming	heat	that he	our brother	the sun		
ki'ekwun'o'ke's	ək	ke'naxke'ləmuk'o'nə	ko'xəna			
day-moon	and	he takes care of us	our father			
ge'tan'to'wit	titi'pukwi'k'e	ək	naholi'	na'ni.		
Creator	during the night	and	including	him		
xə'səna	ni'pai'ki'cux.	nawu'ndji	we'mi.	ək'alə'mi.		
our brother	night-moon.	From this	all	according		
pe'tei.	mi'lkwu'si't'	tei'tan'əwə'k'an	manitu'wak			
coming	their given	power, strength	spirits			
hukwe'yung	a'n'da	le'ləmu'k'uk	ək	naholi'	ne'ki'k'	
above	where	dwelt,	and	including	those	
wi't'au'su'm'kweng ²²	yu'tali.	əndəla'u'si'əgg	co'la-			
who live among us	here	where we live [on earth]	That is			
haneni'	eləngu'ndieng	pi'pənda'məne'n	a'n'da	alo'.		
that	our kindred	we have heard	when	we		

²² Referring to tree, water, vegetable, fruit, animals, deer, birds, spirits, who live on earth among us.

764 po'm'kweng*

539 were being taught by

ki'kayoyoma'n'inga.

our deceased ancestors.

yu'kwotei'te'

Now then yet

k't'en'au'ki:

one other thing.

yu'kwo

This [day]

wu'ndji:

hence

te'l'on

ten

ok

and

kwu'ti:

one

t'xo'k'wənak'ha'k'e

days

kowato'ne'n

you know

eli'xing

the rule

toli'te'

that

we'mi:

every

awo'n

body

ga'xta

must

pot'o'n

bring

ki'soma's'kan

feast "cooked food"

o'li:

because

na'n'e

at that

lak'hi'k'wi:

time

da'kwip'ho't'i:n.²⁰

a feast, we shall have ["eating together"].

o'li:

because

pi'pon'da'wəna

we have heard

ki'kayoyoməna'n'inga

our dead ancestors

ehela'.

what

konotəmi'xti't'

they said about it

lowe'yok

they said

hang

[said]

o'n'da

when

te'l'on

ten

ok

and

kwu'ti

one

t'xo'k'wəni

days

o'n'da

when

le'la'əhək

mid-sky [zenith]

pa't'

comes

na'ni:

the

txə'səna

our brother

gi'ckwuni'

day

gi'cux

moon [sun]

na'te'

and then

me'kəni'hil'a'k'

the last time

kwipoma'nen

we eat together, feast

wa'ni:

that

wikə'sit.

departed.

ok

And

kowa'to'nen

we know

we'mi:

everybody

awe'n

there is

a'pi'ləwa

there is

wi'kəsi'li't'

deceased

e'langoma'tci

relative

naneki'ckwi:k

that day

kwipoma'wəna

we eat with

elango'men

our relations

a'lande

some

ləmwe'kami:k

times long ago

kani'm'kalgo'na

left us

lowe'nhang

it is also said

paxka'ndji:

extremely

wəle'ləndamowa'kan.

gladness, joy.

ə'nda

When

awe'n

anyone

ma't'a

does not

pe't'a'k'

bring

me'hmi'teing

food

ci'xkundj

very

me't'aelə'ndam

disappointed, grieved [are]

elango'men

our relative

təlingə'si:n

they look on

pe'mi'tsaxting

those eating

lo'we²⁰

he says

k'təma'k'ələ'mwi:

sadly, pitifully

ne'pehate'

"Did anybody for me

pet'a'k'e

bring me

mi'tci:n.

food?"

cela'hənen

Now then

elaŋ-

my,

²⁰ The feast usually given to the deceased one year after his death is called *wi'ho'məni:n*, the feast to the individual deceased, only a few relatives taking part. In the *da'kwip'ho't'i:n*, both the living and the dead are believed to be feasting together.

²¹ Referring to the neglected spirit, who now speaks.

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gu'ndieng kindred	lak'hi'k'wi how	a'hot' tali' difficult [it is] for	awo'n woli' anyone carefully
n'ha'o'tun to follow	eli'xing the rule	alepondowa'k'an. teaching.	yu'kwelap'i Now again
komi'ko'lae'mat I call to your memory	ndola'ngundo'stuk' my kindred (vocative)	te'k'a woli' be cautious carefully	
ke'naxki'to'tam you observe	ga't'a we must	we'ndjarkona'wona we prepare	na'n'i the
lona'p'ook'an soul-spirit	ne'li' while	kwi'ya'gwi' still	wolamahi'egg' ok' in good health we are and
wole'lom'uk'weng the blessings	na'ni of him	ko'xona our father	ge'tan'to'wi't'. e'li'. the Creator, Because
elangu'ndieng my kindred	ako' not	kowa'to'nen we know	wi'xka'ute'a' kwu't'i. how suddenly in one
spa'ngweok'an winking of an eye	nate' besides then	alaha't'e the end	yu'ni' ondalausi'egg'. this our earthly home.
e'li' ko'xona Because our father	tali' so	gi'ce'lami'n created	ok' wuni'hil'a'tamen and he has the power
elki'kwi' sufficient	kwe'tanama'k'weng to take from us	kle'hel'e'xeyok'ana'na. our life.	
e'langu'ndieng Our kindred	a'hi' very	k'hahe'lan'a'uk'i many are	ke'ko ge'ski'a' things which I could
kweita'konu'tamu'lan explain to you [interpret to you]	cuk' but	elangu'ndieng my kindred	me'tci' now
ta'hi'hwu'ska very greatly	k'tama'k'si'hana. we are weak and unable.	ni'p'ona I myself	nda'hi' very
ke'ko li'laem'a matter grieved	n'ha'k'ai myself	e'li' hang' because it is said	ma't'a not
te'pi'hi'le'i' broad enough	pona'elondamiowa'k'an. my mind [mentality].	cuk' But	wani'ci' I am thankful,
ko'pon'e however,	maca'tamane'n we remember	eli'xing the rule	yu'ni' ale'pon- and this teach-
dowa'k'an ing	ok' and	wu'ndji on account of it	kwola'te'nami'nen it brings us joyous feeling
neok'wi'ti'yeng we see each other	kwi'ya'k'wi' we being still	ase'i'k'tenxi'ghana. quite a number [of us] many of us.	ok' And
naxpo'xkwe'nen we take with us	a'nda when	pa'ndameng we hear	ko'xona to'p'- our father his

74 tona'k'an e'li' ke'ski la'si'eng* ga't'a wali'laeha'-
539 word because our best we do to try to
wən'a na'ni' ke'tan'to'wit' pe'tci ki'ce'ləmuk'on.
please the Great Spirit even our Creator.
wani'ci' te'p'ilahap'a.⁴¹
I thank you, this is all for now.

Preparations For The Burial

Free Translation.

And now, my kindred, this person is dead. It is hard to explain how things should be done when a person is dead. First is the sitting up (wake), as is sometimes said. Four men are employed for the game because they play the mocasin game all night. Now when it is almost dawn, then those who dressed up the deceased shoot three times towards the east. Thrice they discharge guns. And then afterwards they awaken everybody. Two men and two women begin to prepare food and after they have eaten everything is made ready to put the body into the box. And the food must be cooked in a hurry so that there will be time enough to make the hole (grave). And also the food is separated by those who are in attendance who eat and those his kindred, and the orphans and relatives. And also anyone else may eat with them. Now when they bring this body to the group of pitiful bodies (graves), the hole is made ready. Then they lower the body and someone next is selected as speaker.

Address By An Invited Speaker

"Here now, my kindred, now this grave is ready. All his belongings are ready to be divided among the laborers (pall-bearers). Now, my kinsman,⁴² I am indeed thankful that I can address you because the time of two days has elapsed since you departed this life. Here when I accept this one shoulder length of wampum as an inducement for me to say something when I address you, now, my kinsman. Now you must forget this our earthly existence and all these here

⁴¹ This terminates the address of the speaker at the grave.

⁴² This solemn monologue is addressed to the deceased by the master-of-ceremony as he kneels over the grave.

related ones. Do not think anything of the past, because⁷⁶⁴
you are now prepared to join the existence of the deceased⁵³⁹
where the soul spirit belongs. As you know, everybody will
have the experience to depart this life. This is our earthly
home, that is why, indeed, you have heard many times that
a person should prepare and purify the soul-spirit so that it
will go homeward directly where dwells Our Father, our
Creator. Now, thanks. It is required to remember well
what I have said."

[The Master-of-Ceremony now turns and addresses the
people present who are standing before the grave.]

"Our kindred, we can see how pitiful it is and its sadness
when we are orphaned. We can see how we miss the departed
deceased, our relative, and we must be careful to think well
upon it so that we may do better. We have heard our de-
ceased ancestors how, it is said, they begged and pleaded with
us that we should consider our own life earnestly as it stands
in the teaching of reality handed down to the Delaware.
That is why a person should positively and carefully study
his life to prepare properly his soul-spirit. We have heard,
a long time ago in the beginning of the earth, since it was
known, how to travel the road of Our Father, the Pure Spirit.
But any person living cleanly has less handicap and feels it
easy to tread in the path. Anyone living a careless life has a
difficult road. Because Our Father loves all of his children
that is why a person can enjoy life when he lives properly
and quietly. When he sees everything, even the passage of
the year, even now at this time when fall is coming on,
everything has matured; or in the early springtime when
everything is budding out, day by day we feel the coming on
of the heat which he, our Elder Brother, the Day Moon
(sun) gives it, and as he, our Father, the Creator, takes care
of us during the night along with him our Elder Brother, the
Night Moon. Wherefore all is according to the strength
given them by the spirits above, where they dwell, and also
those who live among us here where we live on earth. It is
that, our kindred, which we have heard when we were being
taught by our deceased ancestors. Now, there is yet one

76+ other thing. Ten and one days from this day, you know it
539 is the rule that everybody must bring cooked food because
at that time we celebrate the feast.

"As we have heard our deceased ancestors, as they spoke about it, saying as we are told, when ten and one days, when in mid-sky (noon) comes our Elder Brother, the Day Moon (sun), then we eat together for the last time with the departed. And we know, all of us, that on that day our deceased relative is there as we eat with our relations, some having left us in the ancient days, as is said, bringing us extreme joy and gladness. When anyone does not bring food our relative is disappointed and grieved as he beholds those who are eating and says sadly, 'Did anyone bring food for me?' Now then, my kindred, how difficult it is for a person to follow the teaching and the rules properly. Now again, I call to your memory, kindred, how difficult it is for a person to follow the teaching and rules properly. Now again, I call to your memory, kindred, to be cautious and carefully observe how we must prepare the soul-spirit while we are still in good health and enjoying the blessings of him Our Father, the Creator, because kindred, we do not know how suddenly in one wink of an eye, even then the end may be of this our earthly home, because Our Father so created our life and he has sufficient power to take it from us.

"Kindred, very many are the things which I could explain to you, but kindred, now we have become very weak and pitiful. I, myself, am very much grieved over the matter because, as it is said, my mind is not sufficient for it but I am, nevertheless, thankful that we remember the rule and this teaching, from which we derive a feeling of joy as we see each other, there being quite a number of us. And we take away with us Our Father's word when we hear it as we do our utmost to try and please the Great Spirit, even Our Creator. I thank you. This is all for now."

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by it. Its use is rendered efficacious by a company of murderous sorcerers uniting in the same design. Its effects are the more terrible, because it is used not only in connection with individuals but whole communities. In their practices the sorcerers, except in case of the poison described, seem to use no Beson (pi'sun, medicine) but a little piece of an old blanket or something else. This they rub in their hands until formed into a little ball. Naming the one who is marked for death, they throw this ball at him, saying that he shall die. They call this shooting the witchball. Any person wishing to get another whom he hates out of the way will hire a sorcerer or several of them to do it, paying them in wampum. The Indians say that their poison and witchcraft have no effect upon white people because they use so much salt in their victuals. But this is merely a pretense, as there are instances of Europeans having fallen victims to their skill in poisoning.

"It is remarkable that Indians of such character have been led to lead a new life and turn from all deceitful practices. From them it has been learned that most of their dark practices grow out of imagination and superstition. Of those, however, who seem versed in the use of *Mattapassigan* none have to the present time been converted, though some with whom I came into contact were inclined to better themselves but were unable to refrain from their evil practices, being afraid, apparently, that their lives would be endangered."

Nó'tci-'hwe'yo'k'an, *Origin of Witchcraft*D
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Lo'mwe	wi'axka'utci	wa'ni	lón'a'pe	wi'axka'
Long time ago	all at once	these	Lenape	suddenly

undaola'o	yu'li	une't'ko'wi	lón'owak	gacilasi'tci'k
discovered	[of] these	Nanticoke	people	Great wise men
a secret				

maxkama'o	ne'li'l	awenhake'yo	toli'	e't'ma
discovered	of those	uncivilized	that	were

xe'lunalu'k'un.

killing them in numbers.

kwu'ti	xkwe	ahi'pa'lsu'	e'nxi:n	lo'kwi'k'
One	woman	taken very sick	every	evening

andama'lsu.	ge'hel'α	me'tci'gai'	ka'ce'lendamowa'
and got worse.	Indeed	now it was very	greatly astonishing

* Zepiaberger, op. cit., pp. 126-8.

† Used to denote the "feeling of weakness, yet with the ability to try to do the thing desired." It is always used by chiefs in addressing their people, *Me'tcka*—"try hard." The expression denotes deep humility of the speaker, yet a sincere devotion to the cause, and solicitude for its accomplishment. *nda'hi*.

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- D
754 k'anu enxu'nalund lən'a'pe. ki'ci'ma'n ni'ea
● 539 phenom. the many lives which Indiana. They engaged two
N enon they had taken
- 754 gacil'əs-i'tci:k lə'n'owak tə'li ke'na'gi'to'n we'mi
wise men men so that to guard all
- əka'i' e'pi't na' pa'lsit. tət'a'se'gi tabu'kwik
around the place that sick person. Sometime in the night
where lay
- wi'əxka'utci na' pən'da'wan də'li kuk'andji'mwi'n
suddenly then they heard so like hooting
- k'o'k'o's. mat'anak'ge' na'lapi'pi-l'i' k'o'k'o's
owl. In a little while then again another owl
- nax'k'u'təm. nayu' xkwi'tanax'kwe' dwe'tci na'u-
answered. Right there top of the tree they came and
- halane'yo el'i' nayu'ni tə'li kəli'p'ma'n yu'li
alighted as right here that fixed their gaze this
- pa'lsi'li't'ci. ne'k'ex nane' pe'xu'tci tə'n'daga'ci'p-
the sick person. These there near by there
- ha'ne'yo ne'k' gacil'əs-i'tci:k lə'n'owak. ni'ka'ni
hiding those wise powerful men. Beforehand
- gi'ci'xto'ne'yo tə'li' lit'e'ni'la'n na'ko'wi awe'n
they had fixed it so that they kill any person
- ci't'a'ko t'u'na'n nani'awe'n ne'hel'a't'
or else capture that person [or thing] the one who killed
- lən'ape'əx. na'xpan'a'nen yu'ki'k' k'ok'os'ak
the people [Delawares]. And then these owls
- nayu'li nax'ko'laən. ə'n'də pəni'hi'la'dit kek'ula'
they these were shot off And when they fell discovered
where they sat.
- yuk pi'li'awo'ni'k ni'ea' awe'z'hake'yok. ək
these something else two persons uncivilised (savages). And
- su'su'psuwak a'əwi'lung'hu'sowak' xo's'a'
naked They were across the breast skin

nundeka'k-wun, "I am unable to do the thing even to express myself as my forefathers did, but I'll do the best I can," is another formal expression of humility with devotion used by the trained speaker. To use these phrases is an accomplishment of the experienced Delaware orator.

* Great horned owl.

* Refers to a piece of undressed skin with hair on.

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ok	pə'n-da'sən-a'k'an	na'tət'	nalən'e'	ter'p'ie'le'k'	754
and	pouch	small	that besides	had destructive	539
pi'su'n	ne'notci'we'i't'ung		talən'a's'u.	ə'n-da	754
medicine	the witchcraft		was carried in.	When	
ə'p'əng	we'mi' awe'n	we'homa'o	mae'hel'a'n		
next morning	everybody	was notified	they gathered		
pən'a'on	ne'ki'k'	ne'həl'ə'n'dji'k'	la'n'owak:		
and examined	those	killed	men [the two owl-men].		
akuawe'n	maxgao'wi'	we'o'ha't'	na'xpən'e	nan'e'n	
Nobody	was found	that knew them.	And then	those very	
e'kao'k'we	ta'li'	p'sən'd'hak'e'hon.	ni'ci'-		
under the tree	there	were covered up in the ground [buried].	Two		
k'e'ti'ng'ge	wi'əxka'utci	na'	pe'tci	ki'i'ke'yak'	ni'ca
years afterward	suddenly	that	came	visiting	two
xkwe'yak.	we'mi'yu'tali'	kwi'la'ta'	oxəm'e'yok		
women.	All everywhere	inquired	in vain		
wit'aye'matai'tci.	napən'ahən'e'n	la'p'imaehel'a'n			
their husbands.	Again	gathered together			
ok	wendji'ma'n	ne'ki'k'	xkwe'yok.	we'homa'ak'	
and with	sent for	those	women.	They informed them	
lo'we'n	tce'la'	ne'	ekao'k'we	pə'k'hak'ehon	ni'ca'
it was said	right over there	those	trees under	are buried	two
awe'ni'k	no't'huk'kə'n'a'n'ak	ni'ci'	gaxtə'n'	pə'tci-	
people	they came among us	two	years ago	brought	
na'x'poxwe'yok	tei'p'ie'le'k'	ke'ko.	ce'la	han'e'k'	
with them	bad	thing.	There are	[pointing out, motion]	
ku't'act'xi'qx'ge	de'n'xu'na'luk'unanək'.	lowe'yok'ne'k			
sixty [persons]	of us they have killed that many of us.	They said			
ne'ki'k'	xkwe'yok	to'li'	ne'k'-'ton'pi's'gek'e'	lo'we'	
these	women	that	one night	they said	
e'li'	la'n'owak	ma't'a'	wa'kwu's'i'i'	to't'a	e'ya't'i'i.
both	men	no one	knew	where	they went.
ə'n-da'	wi't'a'kon'utama'und'	lowe'yok	nalən'e'.		
When	they explained it to them	they said	they were the		
ki'k.	ə'nda'la'n'd'	yu'kwe'	ki'lo'wa'	one't'ko'wak'	
same ones.	When they told	these	you	Nanticoke	

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754 xu'ha kowa'tone'yo' ne'ni' tei'pie'le'k' pi'sun.
 539 alone you know that bad medicine.

lowe'yok ne'k' aku'ta' ne'ni' li'm'kot'u'wi' to'li
 They said that is not what it was intended for that

awe'n 'ni'la'we'tun. cuk yu'ni' li'm'kot' li
 anybody kill [take life]. But this it is intended to be

naka'lkot o'nda' kok'wa'p'iq li naka'lkot'
 used for to searching out, seeking to learn So it is to be used.
 [to test out circumstances].

o'nda' ka'tawa'taong ke'ko e'laeho'sit'
 When we want to know something how they conduct themselves

awe'n ci'tak'o' to'ta' pe'mai'ke't' o'nda'
 anyone, or where they may be camped. When

a'lamwe'yo'kan'ik' nda' maxta'geng' do'pali'
 in time of fear in war-time scouting

la'n'owak aloke'man' to'li we'mi' li aka'e
 men they send out to all for around

ke'na'gitone'yox to'li a' ma'ta wi'xkolko'wan
 they guard that to not surprise them

awe'nik' ma'ta we'liam'go'm'kweng.
 any persons not on friendly terms with us.

naxpa'one'n ku'ti' ke'pteat ski'i'no'
 Afterwards one foolish (in selfish sense) young man

o'nda' ki'i'ke't' one't'ko wi'ke'i' unak'hi'k'ayi'n
 when visiting Nanticoke visited he borrowed

ne'ni' ne'hno'tei'we'i'tung npi'sun. yu'kwe pe'tci
 that witchcraft medicine. To this [day] coming

ako' ha'ci kwu't'goxox'to'wan. neke'x ke'k'
 not ever brought it back. So there was wampum

nhaka'lkwat' o'nda' gi'kai'hand'.
 used when borrowing.

e'li' yu'ni-li-wa'xkut onda'we'n ma'ta
 So this is a known fact when anyone not

maya'o'pe'i'tut¹⁰ ne'k'atc x'tonape'ma ci'tak'o'
 observe the strict rules he himself his family or

¹⁰ Meaning that the wampum should be given as a binding obligation when something has been received, as in the case of the medicine. The wampum makes

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e'langoma'tei his relatives	ci'ka'kok' an affliction	ka'ngami' mysterious	ke'ko, thing.	
nan'eki'ekwi'k' That very day		wu'n'dji' from	al'emi'xan was beginning	
aha'nhu'k'wi' it was [introduced] handed from one to another	pi'li' other		awe'nhak'e'yak' uncivilised peoples	
wa'tola'n to instruct them	we'mi all	eloma'kami'k over the earth	e'lai'k'e't' where dwell	wa'ni these
me'xke'yaxga'sit' red flesh men [red men]	yu' this	manate'yung. continent on.	ce'la'- That is	
han'en the way	toli' how	wa'to'n understand	wa'ni the Delaware [the beginning of witchcraft].	lon'a'pe

Free Translation.

A long time ago all at once the Delawares suddenly discovered a secret of the Nanticoke people. The men of power discovered of those who were barbarous that they were killing them in numbers. One woman was taken very ill; every evening she became worse. Indeed it was most astonishing how many lives were taken among the people. They engaged two men of power to guard the dwelling all around where the sick person was. Some time in the night there they heard the hooting of an owl. Shortly after then another owl answered. Right there in a tree-top they came and alighted as they fixed their gaze straight upon the sick person. There close by were hiding those men of power. Beforehand they had arranged it so that they could kill anyone or else capture the creature who had killed the people. And then these owls were shot down where they sat, and when they fell it was discovered that these were transformations of two barbarians. And they were naked. They wore across the breast a skin and a small pouch in which evil medicine was carried for purposes of witchcraft. When everyone was notified next morning, they assembled and examined those dead men. No one was found who knew them. And then those same ones the exchange innocuous. If he failed to carry out the rules it would bring the sickness back to him converting the medicine from a curative agent to a poison. For further discussion see chapter on Wampum, p. 63, "Big House Ceremony."

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were buried in the ground. Two years later there came suddenly to visit there two women. All about they inquired in vain for their husbands. Again they assembled and sent for these women. They informed them saying that right over there under those trees were buried two creatures who came among us two years ago, bringing with them a bad thing. And behold there were sixty of us as many as they had killed. They then decided, these women, that one night, as said, no one knew where these men had gone. When it was explained to them they said they were the same men. Whereupon they were told, "You Nanticoke alone know of the evil-medicine." They replied, "That is not what it was intended for, namely that anyone should take life. But it is intended to be used for divination. Thus it is to be used when we wish to know how anyone is, or where they may be camped. When in time of fear during war-time they send out scouting men to guard all around in order that no one may surprise them, anybody not on peaceful terms with us."

Afterwards one foolish young man while visiting among the Nanticoke borrowed that witchcraft medicine. Down to this day it was never taken back. And there was wampum used when borrowing. So this is a known fact that if anyone does not rightly observe the custom he himself, his family or his relatives would suffer affliction from some mysterious cause. From that day it originated and was introduced to mankind, among the barbarous tribes all over the earth where dwell the red-skinned people on this continent. That is how the Delawares knew of it.

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NANTICOKE SKELETON DANCE

A few words of explanation may make clearer the symbolism of this strange rite. The feast of the dead possesses features to be remarked upon as characteristic of tribes of the southeastern area who perform a reburial of the bones of the deceased, after which the soul is permanently dismissed from association with kindred living upon earth.

The Nanticoke have long been notorious for the custom,

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tied a cross piece of wood and dressed up the figure of the ⁷⁶⁴
 man or woman like a doll, upon it (beneath the skull). And ⁵³⁹
 they put the bones of the deceased right opposite each of the
 posts. Now, when it has become dark, they begin their
 dance. Everybody who is to take part in the dance is named,
 also those who do the singing. And each performer is cere-
 monially presented with wampum, also the leader of the
 dance. They dance (in a circle in front of the posts, bearing
 the skulls and effigies moving counter-clockwise) all night.
 And when it is beginning to be daylight, they sing the last
 song, these drummers and singers. This is what they say
 in the song, according to tradition, "You said before you
 died, 'I will come when you call me!' Now here I am calling
 you."

Some additional notes on the procedure of the Skeleton ⁷⁶⁴
 Dance were recorded in Oklahoma from Mrs. Minnie Fouts, ⁵³⁹
 an aged Delaware, whose mother had taken part in the ^[115]
 ceremony and who had mentioned some of the details to her
 when a young girl. We learn that the ceremony was per-
 formed near a fire, but far enough away so that there was no
 light. They had to dance around the effigies in the dark.
 The men who attended each of the skeletons lay down near
 them and shook the bones when the dancers went by. The
 dancers each had a gourd rattle. A kettle-drum was also
 used by the singers at one side. At midnight a feast of beans,
 bread, pumpkins, and meat was partaken of by the dancers
 and all smoked the pipe. Then in the morning all the food
 left over was gathered up and divided among the guests.

[p. 150 is black]

121. *Cradle put in hammock*

W. L. said that a cradleboard was formerly used but that his children were all raised in a cradle hammock, consisting of a cloth or piece of blanket, two ropes and two sticks. The ropes were suspended parallel, the edges of the blanket fastened to or around the ropes, and the sticks placed at the ends of the blanket to keep the ropes apart.

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123. *Any difference in treatment of legitimate and illegitimate children*

W. T.—No difference because Delaware never had latter. Young folks did not play around—old folks watched them too close.

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[836]

MARRIAGE AND ITS INCIDENTS

131. *Courtship*

CAPTAIN CHIPPS—Courtships are brief. If a man sees a woman whom he likes, he gives her presents, and persuades her to sleep with him. Should they be mutually pleased, they afterwards live together as man and wife. The consent of parents on the subject is seldom asked—although it is considered proper to consult parents on the subject. If a marriage is consummated as above, and the parents are displeased, they use their exertions to separate the young couple—they fail, however, for the new-married couple elope, when the alarm is sounded. There is no ceremony of marriage but the above.

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[336]

[595]

E. R.—Both girls and boys were told to accept the first proposal they received. The old people kept telling them this and to show what might happen to them if they did not do this they told the following story. Once there was a girl who was very pretty, one boy after another wanted to marry her but she did not care much for any of them and would not listen to her old folks. Then one day when she was out in the woods she met a very handsome young stranger. She fell for him, and when he said he wanted to take her home with him, she agreed. He took her into a nearby hollow where he had a very nice home. He told his mother he had brought home a wife and she was very

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534 glad. They settled down there and the girl was very contented.
577 She had a nice home, a handsome husband who was an excellent
539 hunter, bringing in lots of game every day. Things went along
like that for about a year. Then one morning when she woke
up her husband was not there. She went outside and asked the
old lady, who was cleaning up around the fire, sweeping the
yard and so forth, if she knew where her son was. The old lady
thought he was home and the girl went back in the house to look
again. In the middle of the bed a great big bull snake was
curled up. She screamed and ran outside and told the old lady.
The old lady was mad and said, "So he is playing tricks again,"
and grabbing a stick of firewood, went inside and began to beat
the snake saying "get up you lazy fellow." Her son came out
of the house laughing and began to tease his wife, asking her
if she was scared. She was so scared she could hardly talk to him.
After breakfast during which he continued to tease her, he went
off. The old lady then talked to the girl and told her that while
she had been there a year, she would not be happy there any
longer and that it would be better if she went home to her own
people. She went back home after being away almost a year.
Her folks were glad to see her. She was pregnant and after a
while got sick. She went off in the wood by herself and was very
sick. Two little boys were playing in the woods and saw her
lie down by a big log. They watched her die and going near
her saw little snakes crawling out of her mouth, nose, eyes and
ears. When the boys told the old folks what they had seen, they
went out and looked at the body. They did not know what to
make of it all but thought that that was what came from re-
jecting the first proposal the girl received.

[754] His old folks told E. R. that they did not know just how it
all happened but thought that one of the fellows the girl had
turned down had used power to get the snake to marry the girl
and also used power to deceive the girl's eyes into thinking she
was seeing a man. E. R. says the old folks were glad the old
days were gone and that there were no longer people who could
do things like that. Also they were glad that the days were gone
when a person had to do things according to rules whether they
were right or wrong.

10: Speck

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NM7 Delaware

[For the native text pertinent to the Delaware Big House Ceremony and its free translation by the author, see category 116, pp. 80-163, 168, 170-173.]